

The Inquirer.

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THE UNITARIAN MEETINGS.

THE meetings this year have taken place under conditions certainly not less favourable than last year. We were then in the full heat of the discussions excited by the novel proposals of our great teacher Dr. MARTINEAU, and there was not a little fear in some breasts that the churches might be rent into contending factions by the espousal or refusal of the Scheme he propounded at the Leeds Conference. Happily for the unity of Unitarians, the great weight of opinion resulting from a prolonged discussion of the question was discovered to lie on the side of caution. There exists, it is manifest, an abundant desire for improvement in our churches, and the committee which has the subject in hand will doubtless find a disposition of eagerness to consider the modified plans which are now being matured. Meanwhile the existing societies have not been slack to continue the work for which they were formed. If their *raison d'être* seemed likely to be largely taken from them in consequence of the institution of a new and all-embracing organisation that danger is past. There will be no total eclipse. The penumbra that seemed to precede it has disappeared, and all that the members have to care for now is to let their light so shine before men that they may see their good works and glorify their Father who is in heaven.

Among existing institutions the British and Foreign Unitarian Association is distinctly the most important. Without claiming any rights over the churches it receives the support of by far a larger number of individuals than any other Unitarian society in the country. To judge by current progress there is every reason to believe that it will continue to enjoy the same and still greater support. The year's reports show that there is still great need for its beneficial operations in fostering young and struggling churches, and in the diffusion of our views by means of literature and in other ways, as well as in the maintenance of civil and religious liberty for its members and others. The actual outlay for the year amounts to over £5,000—not a large total in comparison with those expended by some societies, and yet a sum respectable in itself, and still more significant when the extreme care with which it is used is taken into account. We do not say it is used wholly without mistake. Essex Hall is not a Vatican, and the President is no infallible Pope. In the face of the pressing needs for new work in more promising localities we confess to a feeling of depression as we observe the doles administered to moribund congregations. The long deferred hope of resuscitation of such congregations would make any heart sick but that of the optimistic treasurer of the Association. He takes fresh courage from every instance of new budding from the old stock, and the year's record is not without its encouraging signs of this kind. No one would grudge the assistance given in this way if only the purse were larger, and if the proportion devoted to new enterprise were what it ought to be. The remedy for the difficulty is a greatly increased revenue. Every member who doubles his subscription, or brings in a new subscriber, still more every one who does both, will contribute more real service to the cause than would accrue from a whole week's batch of grumbling letters of the too familiar sort,

In suggesting this practical step we echo the spirit rather than the express language of the vigorous sermon delivered on Wednesday morning. The Rev. H. E. DOWSON glories in his ancestry, as every man who comes of Puritan stock is entitled to do. It is natural that he should take the opportunity afforded by the annual sermon to remind his hearers—many of whom had no grandfathers in the denominational sense—respecting the goodly heritage which they are privileged to enjoy. With a great price was their freedom purchased in the brave days of old. Many a noble citizen and country gentleman has contributed by fidelity in times of obloquy to the inheritance of secure liberty which some of us but lightly esteem to-day. It was impossible to listen to the manly address made by the preacher to the sons and daughters of such an ancestry without feeling that the word ought to be said, and that the preacher was of all men the man to say it. It would be difficult to imagine a sturdier defence of the old "Presbyterian" spirit of staunchness to principle, or a more thrilling note of appeal to all that is honourable in pride of race. If it be a sin to covet honour the "new men" among the Unitarians might be forgiven a wish that such an appeal might have been made to them. As it happens, however, the "English Presbyterian" element, splendid as its services have been, and still are, to religious freedom, to Unitarianism, is but one element out of at least two which are well defined in its modern constitution. No one will accuse us of lack of historic sympathies. Still less shall we be suspected of ingratitude to the good men and women among us who add to the dignity of the name they inherit by unceasing devotion and integrity. They bear names familiar in our mouths as household words. We honour them as belonging to the lineage of a spiritual aristocracy; we love them for their individual worth. But such as are worthiest know well that their principles are no private or peculiar heirloom. They cannot fully enjoy the bequest of their forefathers without welcoming the kindred spirits who, during succeeding generations, have sought with them a common faith. If our ears are too sensitive in catching a tone of possibly unnecessary exhortation to those whom we call the "new men" among us, it is a fault easily to be condoned. The very circumstances of the service to which we allude illustrate better than anything else the way in which the two currents of church life among us run side by side. The bi-centenary of the Act of Toleration and the contingent narrative of the preacher took us back to old Presbyterianism; the institution of the Association on whose behalf the sermon was preached, and the very fabric in which the congregation assembled, testified to the new Unitarianism. While we will not willingly let the rich man of noble lineage go from us we confess ourselves drawn rather to look for the strength that fertilises in the constant influx of vigorous minds from surrounding circles, and from different strains of religious descent. In making these observations in reference to the subject we rather supplement than oppose the sentiments expressed on Wednesday morning. The old element and the new are bound together in a common life; and we serve the good cause best by copying the excellences naturally peculiar to each.

We have but space to draw attention to the departure in practice, which is no departure in spirit, taken on Thursday at the Annual Meeting. Henceforward the limitation of voting membership to subscribers of one guinea and upwards per year is abolished. In large-hearted sympathy the Association opens its doors to all who are bold enough to enter, and trusts to each to do his best for the funds. It is a momentous but not an ill-considered step. The subject is one that has been before the subscribers for a long time. Now it is settled we would urge on all who are glad at this proof of growing confidence between the members and the public who ought to become members the duty of rapidly and continuously extending the membership. There are 1,200 subscribers this year; next year ought to see the number doubled. The thing can be done, and every effort must be made to do it,

CHURCHES AND SOCIETIES.

—O—

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

—O—

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.
ANNUAL CELEBRATIONS.

THE annual gatherings connected with the British and Foreign Unitarian Association were held this week. On Wednesday morning the Annual Service was held at Essex Church, The Mall, Kensington. There was a large and representative congregation. The Rev. T. R. Dobson, formerly of Brighton, conducted the earlier portion of the service, which consisted of hymns, reading (from 1. Pet. ii.), and prayer. Owing to the noise of passing vehicles there was at times some difficulty in hearing this portion of the service; but the sermon, delivered by the Rev. H. Enfield Dowson, was well heard by all. The following is a condensed report of the sermon which will appear in full next week.

The Rev. H. E. Dowson selected as his text a portion of the 6th verse of the 16th Psalm:—"Yea, I have a goodly heritage." He began by reminding his hearers that this year is the bi-centenary of the passing of the Toleration Act. Two hundred years have now elapsed since the enactment of the measure which led to the foundation of our Churches. His discourse was accordingly, in the main, a glowing eulogy of our noble ancestry and our honourable traditions as a religious body. We are descended from the Puritans. To be able to say this was no mean thing. From their earliest days the Puritans were the vanguard of the nation's life; they were the defenders of the purest form of Protestantism, and the upholders of religious and civil liberty. From the days of Elizabeth to the days of William III. they upheld the banner of freedom bravely and faithfully; and if we now enjoy our freedom in peace, none daring to make us afraid, it is because our forefathers in the day of struggle did not shrink from enduring hardness, and often the bitterness of death. When he (the preacher) was a student at Heidelberg his teacher spent months of attention upon the Puritan battle for freedom in England. It would have been well for Germany if she, too, had had such a battle two or three hundred years ago. One thing which strikes us about these religious ancestors of ours is, not alone their Protestantism and their ardour for liberty; but their burning zeal, the courage and self-devotion they showed in the cause which they served. They were men who had been cast in an iron mould. They had been trained to expect hardship in their struggles for freedom; they took it as part of their religious duty to bear much and sacrifice much. God be praised, then, for our ancestry. *Noblesse oblige* is a motto never to be forgotten by their descendants. The trials endured by the Two Thousand ministers ejected under the Act of Uniformity were dwelt upon. But their sacrifices only made their cause more dear to them—it bound them more closely to it. What is so precious to us as a cause for which we suffer? In the great day of the trial of the Bishops in the reign of James II., when all Protestant England was united as it had never been united before, our religious ancestry stood shoulder to shoulder with the opponents of kingly oppression. From the passing of the Toleration Act in 1689 onwards was our era of chapel building. The simple barn-like structures which our forefathers raised were not very beautiful, but they are monuments sacred to our hearts, because the feet of brave and faithful men have trodden them for generations. Our fathers were the first to grasp the meaning of religious liberty. They had suffered by its denial to themselves. The iron of injustice had entered their souls, and now that they had chapels of their own they did not seek to make them strongholds of any peculiar views which they then held, but left the succeeding generations of worshippers within their walls free to discover the truth for themselves. This was the unique feature which distinguished the birth of our churches. In respect of theological opinions our forefathers differed little from their neighbours. They had split from the Established Church, not upon points of doctrine, but upon questions of Church government. Presbyterian in name and Trinitarian in faith, the worshippers in the chapels they built were, nevertheless, left free as the breath of heaven, absolutely unshackled and unpledged, as regards the religious opinions they might form in the future. Two features have distinguished the history of these chapels: first, continuity in their congregational life; yet with this, gradual change in their congregational belief. There is a saying that blood is thicker than water. He (the preacher) believed in the old Presbyterian blood with all his heart, and as illustrating continuity of congregational life, he mentioned that when the chapel was built in which he now ministers at Gee Cross there was not one subscriber of a £10 note or upwards to its

erection whose ancestor did not subscribe to the erection of the old chapel whose place it took. The progressive change in theological opinion from Trinitarianism through the stage of Arianism, to the Unitarianism of to-day, which characterised the history of our chapels, was pointed out, and also the fact that their worshippers have uniformly been leaders in every Liberal cause. Our leading laymen have been pioneers in every important movement in progress, and have exercised an influence in public life which has often been the subject of remark when compared with the fewness of their numbers. The remaining portion of the discourse was devoted to a consideration of the question how far we as a religious body to-day are worthy of our ancestry. What has been the effect upon us of our lengthened enjoyment of liberty? Has our ease tended to slacken our zeal for the worship of God in spirit and in truth? He (the preacher) was afraid there was a laxity growing up in our midst. The ancient spirit of sacrifice is not amongst us to the extent which one would like to see. Does not the attractive influence of the Established Church, or the attractions of residence in the country, cause some among us to get loose from the Church in which they were reared, and which still has the allegiance of their conscience? We all need to be re-baptised with the spirit of our fathers. We have liberty enough, but we have not our fathers' zeal. We want a bit of persecution. We are the spoiled children of toleration, ease, and liberty. Our churches, our missions, our Sunday-schools, all need more people who have the readiness to make real sacrifices which characterised our fathers. There are those who spend as much money on a dinner-party or a ball as would make the fortune of a mission for half a year. Under the lead of our foremost man a movement has been originated which may lead to closer union and co-operation among us. The spirit of our fathers, their burning zeal and willing self-devotion, would be its true inspiration.

At the close of the sermon a collection was taken, amounting to £53 15s. 8d., a sum slightly less than last year's collection.

THE CONFERENCE.

At the conference which took place on Wednesday evening in Essex Hall, Essex-street, the chair was taken by the president, Dr. L. M. ASPLAND, Q.C., the papers for discussion being on the following subjects:—(1) "Modern Difficulties of the Orthodox in Accepting Unitarian Views;" (2) "How Can We Best Promote Self-supporting Churches Among the People?"

THE PRESIDENT said that the engagements of the Rev. J. C. Street, of Belfast, did not permit him to be present to read the paper he had prepared, and therefore he had provided a substitute in the person of his son, the Rev. C. J. Street, of Croydon, the worthy son of a worthy sire—(hear hear.)

THE REV. C. J. STREET (Croydon) said that he was placed in rather a difficult position. It was said that a son should not bear his father's sins, but he was afraid he must bear them that night, and he must say that on the whole he agreed with the position taken up in the paper, but he could not say that he absolutely agreed with it. Therefore in his reply it was possible he might be able to side a little with speakers in attacks upon his father, but in any case he urged people to speak their minds as soon as the paper was over, so that they might have a good discussion on it—(hear, hear). He then read the following paper:—

MODERN DIFFICULTIES OF THE ORTHODOX IN ACCEPTING UNITARIAN VIEWS.

I am not responsible for the title of this paper. It was selected for me. I am like the German preacher who had to preach before the king from a text chosen for him just as he was entering the pulpit. He used great freedom with his text. I must use the like freedom.

Those who chose my text had some meaning for the word "Orthodox" other than its etymological one. They could not wish any one to give up what was truly "Orthodox." I suspect they had an idea that beneath the other phrase "Unitarian views" something more akin to "Orthodoxy" would be found. By the "Orthodox" I suppose was meant the worshippers in the Popular Churches. And the question I am asked to discuss is why these persons do not accept Unitarian views? What difficulties stand in their way?

Two elements of difficulty beset us at the very beginning—first, the worshippers in the Popular Churches, or the "Orthodox," are by no means the representatives of any fixed and final statement of doctrine. They, in a loose and conventional sort of way, may be said to accept certain Creeds, standards, and confessions, but you find when you press them closely and try to bind them to the precise terms of any one of these, they rebel and refuse to be so fettered—they escape from Creeds to the Bible, and from the Bible to Christ, and, many of them, from Christ to Reason and Conscience. In other words your term "Orthodox," whatever it might do in the past, no longer represents any definite theological system, or any unchangeable conclusions. And then, secondly, when they or we ask what are Unitarian views? unexpectedly to the inquirers, the like indefiniteness and uncertainty are found. The persons called Unitarians have not even the sort of fixedness which nominal Creeds give. They have no standards and

no formulæ. Every man among them defines his own position for himself, and every master in their Israel is careful, after his most precise definition of Unitarian views, to say that he is speaking only for himself, and has no right authority or pretence to speak for any one else.

These two difficulties bar the way to any precise solution of the problem presented to me for discussion. From what have the "Orthodox" to go? To what is it we think of leading them? I know that there are still a few ossified and stranded theologians who represent, in a dead and doleful way, some of the old dogmas which led to the initiation of the Unitarian controversy. They not only use the old nomenclature, but believe they use it with the old significations. Now and then Church Courts are appealed to, and standards are referred to, and there is a sort of make-believe that everything is unchanged. But the great majority of those who stand by, and especially of those who only read and profit by the signs of the times know that there is an unreality in all this; and they gaze upon it as if they were looking upon some ancient miracle play. You could not get these to affirm that they are really bound by the Creeds and phraseology which belonged to other days, and to a state of knowledge which the world has far outgrown. To the large majority, therefore, the old "Orthodoxy" no longer exists. They feel none of its bonds, and they acknowledge none of its limitations. Undoubtedly they use or hear phraseology, which is not the best vehicle for their modern thought, and nothing but the sanction of Custom and Association could reconcile them to use it now. But they find it possible to put new wine into old skins, and continue to do so, though every now and then an explosion follows. At times the incongruity of old Creed and modern thought forces itself upon their minds, and they try to escape into a more logical position. Some few find that the change in them is so great that no Church nomenclature will suit them. Elastic as theological terms have proved to be, they will not hold, without bursting, the fermenting, throbbing thought which new culture, new discoveries, and new experiences have developed. These men cannot be held by the limitations which seem inherent in all churches, and to belong to all systems of theology. Neither Trinitarian Creeds nor Unitarian views are attractive to them. They feel the necessity of escaping into a larger freedom and a more human world. Others there are who, also struck with the change in themselves, and in their altered attitude to the old standards, feel impelled to give up old ties and associations, and take a new departure. They are attracted for a while by the little organised group of Unitarians. Channing, Martineau, Freeman Clarke, and Parker are like magnets, and the true metal that is in themselves responds to those powerful natures. Some of them take their places among the Unitarians, and for a time feel that they have found their hearts' desire. They are cheerful, enthusiastic, full of a new-created zeal. They wonder others have not seen this method of escape from the old "Orthodoxy," and are almost impatient their former associates should so long delay. But time, knowledge, and association gradually modify their feelings, their enthusiasm simmers down, and their zeal gives place to a calculated calmness. Meanwhile, the vast majority of the "Orthodox," who, no longer believe all the propositions in the Creeds, stay in the Churches where the Creeds are repeated, suffer themselves to use old words with new meanings, and follow the example so widely set in all churches of justifying each other in non-natural interpretations. They feel the fermentation of the new thought, and are aware that radical changes are at hand, but they are willing to wait for a development which will come without any effort or any suffering of their own. Besides they are really embarrassed. They do not want to drift outside of the stream of Christian life and thought, they would rather stand as long as they can by the old landmarks, and they cling to life-long associations and friendships. What would they gain, they naturally ask, by leaving their old churches? Are they not as free in the old churches as they would be in the new? Who checks their freedom now? There is no Inquisition, no living Church Court, no actual test. Their thought is untrammelled, their speech is free. True, terms are used in liturgies, prayers, and sermons which belong to the distant past, and to a former culture; but no man binds them to acceptance thereof, or to any enforced definitions. For the sake of association and fellowship they can put up with a little want of logic, or a little inaccuracy of speech, and all the more readily because the responsibility does not rest upon them. Outside Christianity they will not go—they feel there is no need to go. It still represents life, culture, civilisation, and salvation to them. And inside its boundaries, where can they go as gainers from their present surroundings? They see a small group of churches called Free Christian, Unitarian, Non-Subscribing, &c., they read the writings of their scholars and saints, and they are brought face to face with "Unitarian Views." The picture of a really free Church, where thought may clothe itself with the most fitting language, where there is no hindrance to mind or soul where the inquirer is stimulated and encouraged, where neither Creed, doctrinal trust, tradition, nor views, are permitted to restrain the earnest nature, is wonderfully attractive. It dawns upon the eyes of the man who is struggling with limitations as the true Church of God. It is large as man's needs. It finds room for every thought and aspiration. Its language is universal. Towards such a Church the soul eagerly turns. But where is it to be found? Is it here among these Unitarians? There are not many of them; they are not very influential—they seem among the weak and despised. What of that? Before to-day the weak and despised have conquered the world, and the little things have subdued the mightiest principles. So the "Orthodox" look close into the phenomenon presented by this group of churches, with the wish that they could find the ideal church. To us they say, "Who are you? What do you stand for?"

Our answer has been two-fold: (1) We are a body of free men who have broken away from the bondage of Creeds and confessions, acknowledging no external authority, and subject to no ecclesiastical control. We follow the guidance of Reason and Conscience. We gather from experience, history, and observation our knowledge, and we do not allow any arbitrary outside authority, whether of person, book, church, or tradition to determine our opinions or our conduct for us. We are open-eyed and open-souled in the universe, and are always seeking for and obtaining new light, guidance, and inspiration. We have no dogmas, we have no Creed, we have no finalities. We are seekers after truth. We are eager for righteousness. We believe in reality.

But (secondly) in our free search some of us say we have also been finders. We have found that the dogmata of "Orthodoxy," e.g., the authority of the Bible, the doctrine of the Trinity, the scheme of Calvinism, including the Fall, the Atonement, Redemption, Reprobation and Hell are indefensible; and in their place we set the authority of Reason and Conscience, the Unity or unipersonality of God, the gradual growth of man, the constant drawing together of the Divine and the Human, the leadership and inspiring life of the man of Nazareth, and the immortality and blessedness of the whole Human Race. Some among us would say they have found more than this; they say that the "sufficiency" for our religious faith is in the "Scriptures" which are inspired or contain a record of inspiration—that Jesus is the Christ, divinely attested and endowed—the king and head of the Church, supernaturally gifted and commissioned, and therefore our Master and Lord. His word, therefore, is final and his teaching is pure gold from the mint of God.

Now, these two answers meet the "Orthodox" as they approach us. They are probably, or some of them are, startled at our principles of freedom, and are afraid where such principles will lead them. The timid start back and are frightened again into their native folds in pure dread of the unknown pastures into which this dangerous liberty may lead them. Many of these will never more come near us. They look upon us as outlaws who wander without guidance over trackless wilds and who will perish in unknown worlds. But brave men acknowledge the soundness of the position and have no hesitation in accepting our platform. Some of them in doing so find it possible to remain in their old Churches which now are tolerant of divergencies, and make no curious inquiries into opinions, while others step outside all organisations and move as free men over the ample fields of thought which our age opens out before them. A few join our churches, and are mostly found in the front ranks of freedom, grasping with firm hands the banner of progress which, but for them, might be held unsteadily by feeble men than they. But as the "orthodox" gaze upon our "views," whether these are of the Radical or Conservative thinkers among us, they detect a want of logic in the position even if they admit their superiority over the dogmas they fain would leave behind. These "views" look like another "creed" or another "crystallisation," and they seem to be buttressed in the old well-known way by texts, authorities, and sanctions. Some linger for awhile because they find opinions like their own; and some come boldly over, wrenching olden ties and facing untold obloquy and, more zealous than the men they join, are enthusiastic propagandists of the new "views" of truth they have found. But enthusiasm for "views" or "doctrines" or "dogmas" does not last long in days like these, when the light is flooding in upon the world, and these apostles grow steady and quiet, adapting themselves to the calm atmosphere into which they have come. Our principles of freedom attract like mountain breezes, and the robust and vigorous readily hail them; but our "views" are at once so indeterminate and so void of finality that even at best they are but stepping stones over mental quagmires leading to firmer ground and breezy heights.

There is a wide acceptance of our principles of free thinking and free teaching, and a growing acceptance of the duty of free speaking. But this is the natural product of the age. Nearly all its tendencies are in this direction. And within many sections of the Churches called "Orthodox" there is as large a comprehension of it as among ourselves. If now, as of old, the Churches insisted upon uniformity there would be a widespread revolt, if not a general revolution. But bonds are being loosed, tests are fewer and feeble, and everything is done to make the path of the thinker plainer and easier before him. Only the weakest barriers are erected, and these may be pushed aside or lightly vaulted, and the outcry is faint and feeble. The age is enlisted on the side of freedom.

And as to "views." These are changing all around us. In many of the popular Churches the old theology is dead. A broader teaching is heard from many an "Orthodox" pulpit than from some of our "Free" Churches. Clergy and laity alike are giving up the old dogmas, and accepting the newer "views." And only at odd times is there any outcry or revolt. When the outcry is made a mighty chorus of condemnation arises, and "bigotry," as it is called, is silenced. Men find themselves free to hold and to express opinions that used to be looked upon as deadly heresy, and they are neither excommunicated nor shunned. Opinions and doctrines held by Unitarians long ago are widely accepted in all the Churches now. Unitarians themselves find little difficulty in worshipping among many of the so-called "Orthodox," and many are doing so to the neglect of their old habits and associates. They thus find themselves jostled by crowds instead of gazing over wide spaces of tenantless pews before they find a fellow-worshipper. They escape from isolation, from social ostracism, from cheerless services, and from a chilling assembly, and find themselves among crowds, in happy companionship,

in stately and glowing forms of worship, and amid a warm enthusiasm that stirs their souls to joy. Is it wonderful they go?

On the other hand, when men find that the penalties for holding "views" which are not unlike the Unitarian are few, even while remaining within the popular Churches, why should they give up their old places, old friends, and old associations and cast in their lot with us? They say they can hold any "views" and be unmolested. Why should they face all the discomforts of joining a small communion whose popular name "Unitarian" is itself a disability, and why should they place their families at so grave a disadvantage, when, after all, they can hold Unitarian "views" and remain still in the old connection?

What is there among Unitarians to attract these persons? We are few, feeble, and scattered. We have little wealth—small social standing—poor assemblies. Our enthusiasm is faint. We have no missionary fervour. Our unity is rather in our negations than in our affirmations. Some of us may insist upon our views, but many others say these are very secondary matters, and we ought certainly not to insist upon them. Our agreements are in our denials. Denials are not attractive. The iconoclast does not win. The work is important, and it must be done; but you do not easily win men from the quiet realms of prayer and meditation to join you in it. Besides, can they not, if they wish, feel and utter their denials where they are without coming to us? Put aside our principle of freedom, which even we are afraid to trust to the uttermost, and what is there left with us which absolutely differentiates us from them? The halting textual Unitarianism of half-a-century ago—which still finds its champions among us—offers not the slightest attraction to the thinker who is emerging from the older faith. He will not stop to balance texts and collate manuscripts in order to reach authoritative Christian doctrine. All this belongs to the time of our fathers. And when we dive below the surface of our own differences and reach the fundamentals where there is a general agreement, what then? We find in these very agreements new difficulties. Suppose we say here are certain grand affirmations, "The Universal Fatherhood of God," "The Brotherhood of Mankind," and "Universal Salvation," we find that others besides ourselves are making similar affirmations, and, when we look closely, we discover outside the Christian world altogether affirmations of a kindred character. So that even on ground like this we do not stand alone. "Orthodox" folk find it not impossible to accept conclusions like these and still remain where they are; and the bolder natures challenge these teachings themselves, not so much in denial of them, as in the demand for the authority by which they are sustained. The fact seems to be that, so far as our "views" are known or understood, the "orthodox" feel themselves quite at liberty to hold them and to remain where they are. They see no sufficient reason for coming to us. They can get all we have, so far as "views" are concerned, by staying where they are, and they avoid the penalty of isolation, peculiarity, and social discomfort which they would experience if they came to us. If they found persecution followed their change of views by remaining where they are, they would come out and face the consequences; but as a matter of fact, the laity are all but absolutely untrammelled, and the ministry are finding a toleration and acquiescence in their heresy, which in former days would have been impossible. No doubt in all this there is a lack of that fine sense of honour and truth which the noblest souls ever stand for. While the Creeds and Articles remain, and the "Trust Deeds" are unaltered, there must remain the implication that they are to be accepted and believed. Finely-strung natures will leave the churches which still have this nominal or actual bondage. But will they come to us? Only a select few, and even these come not because of our "views," but because of our "principles." They soon discover that our "views" are unsettled, that there are none which are authoritative, and none which are universally accepted; but they hear us all speaking of the right of private judgment, "the freedom of the soul," and the duty of accepting whatever can be proved to be true. These principles attract them. It is not our "views." Opinions are interesting and attractive, especially as held by persons whom we love and admire; but we do not accept them on this account; we only give them respectful hospitality and examination. The opinions or "views" of Unitarians are not in themselves attractive, though men would like to know what certain noble men have believed. Parker and Channing and Emerson, Beard and Taylor and Martineau, are men of such mark and fame that the "orthodox" naturally desire to know what they thought; but after reading and studying them they feel no impulse to join our churches. They soon discover that most of these men held views which when uttered were heresies among Unitarians, and that to some Unitarians even now these names are full of dread omen, and the "views" they represent are shunned as spiritual poison. It would be useless to join our ranks, therefore, because of the "views" of these great men, for we are not agreed in their acceptance among ourselves. Let it be known and avowed—we have no definite "views," there is no "creed" accepted by us, we no longer stand, if we ever did stand, for any special dogmas, and we cannot put forward with authority any set of opinions as universally accepted among us. This being so, the difficulties in the way of the "orthodox" accepting our "views" are insuperable.

Surely this is not what we stand for. We are not a competing sect. We have no rival Creed to set up. We are not among those who think doctrines are essential to salvation. We do not believe that one set of opinions will save and another set condemn. We set up no banner of opinions. Our standard is the freedom of the Mind—the Supremacy of Conscience—the authority of Truth. Reason is our Instrument, Conscience our Guide, and Truth our Goal. As we

hold aloft a standard like this, and show that we grasp it firmly, and are faithful to its principles, we attract with a power that becomes irresistible. But we are measured by our standard. And when men see that among ourselves men are thrust aside, or subject to disabilities, or kept out of communion, or denied fellowship, or in any way placed at disadvantage, because of their opinions, they say these men are false to their principles, they are not strong enough, wise enough, brave enough to carry the great standard of freedom, and we need not join their ranks. If we would be true to freedom we must be faithful to the uttermost. If we would gain the "Orthodox" we need not emphasize our "views" or any of our "views," but we must illustrate our principles by absolute fidelity to freedom—by showing our confidence that only through such freedom can truth be found, and that all men who by its exercise bring new views and truths to light are benefactors of the race—in the line of the prophets and saints, in harmony with the great soul who said "why even of yourselves judge ye not what is right?" and in obedience to that impulse from Heaven which sends every soul to search for itself into the sublime verities of the Universe.

The Rev. HENRY RAWLINGS, of Huddersfield, who opened the discussion, said that the general impression he had got from Mr. Street's paper was that there was really hardly any difficulty whatever in the way of the Orthodox coming to them. There were one or two phrases in the paper which seemed to imply a contrary opinion, and at one point Mr. Street said the difficulties were insuperable, whilst at the same time he seemed to imply almost all through the paper that the Orthodox were approaching them—that a great many of themselves were very near where the Orthodox Churches were, and that there were really no very serious difficulties in the way. On the whole, the paper struck him as lacking precision in bringing them to the real point they had to come to—(hear, hear). He assumed, however difficult it might be to define Orthodoxy precisely, and however difficult it might be to define Unitarianism, that all of them believed that historically there had been a difference, and that there is a difference now. It appeared to him that Mr. Street minimised that difference far too much. In the conference which had taken place that afternoon upon the Postal Mission it had been brought out very clearly that when Orthodox people had joined Unitarians bitter persecutions had been going on, and he was inclined to think, if anything profitable was to result from the discussion, that they must endeavour to draw the main lines that indicated the directions in which Orthodox Churches and they themselves were going. He should be inclined to define Orthodoxy for present purposes as a tendency to rely upon tradition and authority, and to distrust reason; and they might fairly define Unitarianism as a tendency of thought which relied upon reason and conscience, and claimed perfect freedom of thought. He was inclined to maintain, in opposition to Mr. Street, that the Orthodox Churches were very far from themselves, and that there was a great deal to do to remove the difference between them. He supposed that the result of the experience of all of them was that a great many people had no difficulty whatever in accepting our beliefs, but they had a great difficulty in professing them openly and joining Unitarians. It must be understood whether they were discussing the difficulties of joining Unitarian Churches, or the difficulties in accepting their principles, intellectual or moral. He supposed they did not want to spend much time over those people whom Dr. Martineau defined as "cowards and sneaks," that is, those who held Unitarian beliefs, but would not profess them. It was a far more important question to fully understand the difficulties which prevented the Orthodox from accepting Unitarian beliefs. They must trust to the manly ones among the Orthodox to come and join them, and they could only try to shame the others. With regard to the difficulties of the Orthodox in accepting their beliefs, he deprecated any tendency to uniformity. Mr. Street in his paper spoke slightly of those who dealt in textual criticism. That was a kind of religious discussion with which he himself had no sympathy whatever, and he did not believe that any great profit could result from it in the present day; a far more serious problem lay much deeper. He had defined Orthodoxy as an attachment to tradition or authority. They found that people were willing to give up tradition or authority on one point, but not on another. That was a question which must be met on their own ground, and those who did that work were doing a valuable one. Amongst Unitarians there was not entire loyalty to reason and entire freedom in matters of opinion. Some held by Channing, some by the Bible, and some by the old forms of liturgies. Those things indicated varieties in their allegiance to reason, and in their freedom of conscience and thought some of them might be able to meet the Orthodox on one line others on another, and he thought they ought to deprecate any tendency to uniformity in their methods—(hear, hear). To come to the difficulties in a practical way there were those arising from the position of the Orthodox and those arising from the position of Unitarians. He sup-

posed it would be admitted from the Unitarian point of view that one of the great difficulties of the Orthodox was their "invincible ignorance," though they might not know it—(laughter). It was no use trying to teach a man colour-blind the harmonies of colours, and therefore if a person would insist upon attaching authority to the Bible, and if they were not able to get him to look at the matter historically and critically the case was hopeless, and they could not go any further. In connection with the Postal Mission he had advertised a pamphlet on Unitarianism, and sent some pamphlets to two gentlemen who had applied for them. The gentlemen wrote back saying they were very much interested in the books, and had got a considerable number of new ideas from them, but that they had some objections and difficulties, and they urged some of the difficulties, which were a string of texts from the Bible with regard to the divinity of Christ and so on. They wanted to know what he made of those. He wrote back and told them as best he could, and they said, "Very good; here are some more. What do you make of these?" He answered them, and they sent still more. He suspected something, and in his next letter said, "Will you tell me frankly what your aim is in writing to me? Are you trying to convert me to Orthodoxy?" They actually wrote back and said "Yes"—(laughter). He invited them to his house; they had two hours' conversation. He put them in several corners, and they had been upon very friendly terms since, but he did not know whether he had made any impression upon them, and he did not feel at liberty to go any further with those gentlemen. Coming to the difficulties in their own position, he said some people seemed to think that Unitarianism led almost essentially to no religion. He supposed they would all admit there was more of agnosticism in Unitarianism than there was in Orthodoxy—(cries of "no"). He meant that the Orthodox people professed and believed that they knew more about God's dealings with man than Unitarians did—(cries of "no"). Did not the good old Orthodox "John Wards" believe that God would burn up every one who did not believe in Christ? Unitarians did not believe that. They believed that even the honest Atheist was not going to suffer anything for his honesty in a future life. They did not know God was going to do so, and on that account they believed he was not going to. They were so far agnostic, so far not knowing, with regard to the dealings of God with men; and that applied to a great many things. Therefore there was some ground for fear on the part of the Orthodox that perfect freedom of thought would lead to agnosticism or atheism. Moreover a great many Orthodox people when they began to think went to sheer agnosticism and sheer atheism. Unitarians had to establish that their freedom of thought did not lead them to the condition of having no religion, but that they could logically retain all the essential elements of a religious spirit. Those people who had gone on to atheism or agnosticism turned round and said Unitarians did not go far enough. He supposed they must call that a difficulty of the heterodox in accepting Unitarian beliefs. Unitarians had to teach that in adopting the views they held, in keeping to the fundamental instincts of the religious spirit, and following the great moral and religious heroes in the main lines of their life, they were not going against reason, but were conforming to all the canons of the laws of reason, and that was a great task. He did not believe that their faith was simply arrived at, though it might be very simple when they had got it. As Tennyson wrote:—

"Oh, thou who after toil and storm
May seem to have reached a clearer air,
Whose faith is centred everywhere,
Nor cares to fix itself to form"—

He would point out that they ought to use the utmost sympathy with those who had to pass through the toil and storm. It was after toil and storm that the faith was reached, and instead of condemning those who had gone from the Orthodox to the ranks of the heterodox one of the main problems of Unitarians was how to meet those who were really desiring a faith which was centred everywhere, and cared not to fix itself to form, and the more sympathy they could show them, and the more entirely they could show them that the Unitarian faith was not contrary to reason, and that it was not necessarily based only on reason, the more would they succeed in their work—(applause).

Dr. GREAVES (Canterbury) said that Moses had told the children of Israel not to be too hard on the nations they conquered, because they had themselves known what it was to be bondsmen in the land of Egypt. He had himself been a bondsman—Orthodox of the severest type, brought up in the heart of the Evangelical Orthodox Anglican Church, and he had been a priest in that communion. The question before the Conference was, what was it that hindered the Orthodox from adopting Free Christian or Unitarian views? From his experience it was this—that certain dogmas were engrained

into the Orthodox, they having learnt them in their earliest years. One of them was, that this ill-starred planet of ours, "No. 3 of the Solar system," was under a curse; that our ancestor did something wrong, and drew down God's wrath upon him and all his posterity, and that there was only one cure for it, which was believing in the efficacy of the blood spilt on a certain disgraceful occasion, outside a certain city wall. It was taken as an axiom that everyone born into this world was on his road to the infernal fires, unless something saved him; in other words, that condemnation was the common lot of all men, and salvation the exception. The Calvinist preached that; but he could quote from a sermon which had been preached by Dean Alford at Canterbury,—“Only slumber, only sleep, only forget, only neglect to go forward, and it will be too late; the door will be shut, and you will be knocking in vain outside.” The idea of the vast religious majority was—How do you Unitarians expect to be saved without a Saviour? They forget that God is their Saviour. They want a go-between, between man and the offended deity. They said: “How do you Unitarians expect to be saved? Do you say that your righteousness, your morality, fair as it is, will stand the test of an all-saving God?” “No, no; but we know that God is merciful,”—“Merciful only in his own way.” It was engrained in them that there was no mercy out of Christ. In the next place they said: “Do you Unitarians think that all Trinitarians will be lost?” “No, certainly not.” “Perhaps you think us idolaters?” “Well, we do in a sense.” “Do you think we shall all be ruined?” “No.” “Then we are on the safe side; you yourselves do not think it involves condemnation, and we cannot afford to run this stupendous risk of giving up our faith in Christ.” Those were some of the reasons why the Orthodox did not come over, and there were others. A great deal of good was being done by Trinitarian preachers, and when a person had built up a little useful popularity, and could make a large congregation hang upon his lips, and perhaps sway them away from what is evil to what is good, to give that all up was not a thing to be lightly enterprised. Orthodox people also said that religion was not like mathematics, logic, and those things; it was out of the plane of common worldly things. “No doubt, in a hard argument, you Unitarians have the best of it; but God's ways are not as ours,” forgetting that they are a great deal better, not a great deal worse. They think they must do something harder than simply believing in the Almighty goodness of the one God; so some turned away because the thing was too easy, and others went away in a fright. What was wanted to make them come over was to make them think deep enough to unlearn the traditions of, perhaps, fifteen centuries, and it required a great deal of courage in a Trinitarian to be able to “unthink” all those things—(hear, hear).

The Rev. Mr. SNELL (Norwich) said he thought that the purely intellectual difficulties of the Orthodox in accepting Unitarian beliefs would be overcome by a little more education. The practical question for the Conference was to try to arrive at an opinion concerning the difficulties which prevented those who approximated in opinion with Unitarians from joining them. Those difficulties had been placed before him in words like these:—“You Unitarians do not believe in Christ.” Those words might not be strictly accurate, but they contained the expression of a popular sentiment with regard to the Unitarian community, and he apprehended that the underlying meaning of the expression was something like this:—Unitarians have no central connection towards Jesus of Nazareth which can be relied upon as an authority in spiritual matters. He believed it was Goethe who said that the only real work which had been done in this world had been done by the realisation of personality. The history of all religions, centring as they do round great persons, illustrates the extreme force and truth of the remark, and it entirely coincided with his own experience in working among the Orthodox. The only way of bringing clearly home to people the ideas of Unitarians was by putting them in the pictorial fashion supplied by history and the providence of God, by telling of the living person, the ideal and glorious life of Jesus Christ—(applause). He had not been too short a time among Unitarians to notice an extreme timidity, utterly unwarranted it seemed to him, in speaking at all of the personality of Jesus Christ. If Unitarianism still formed a portion of Christianity that course seemed to him indefensible—(hear, hear). Another thing which prevented those who approximated to them in idea from joining them was that they had so very little enthusiasm in putting their convictions before men—(hear, hear). It seemed obvious that men who could not make up their mind about believing anything could not very well grow enthusiastic in spreading their views. Men who had no truth to place before men could not put it strongly—(hear). It might be said that if Unitarianism only represented a negative attitude of mind, they could never be enthusiastic in presenting that attitude to men—(hear, hear.) The difference and the difficulty in the way of the nearly Unitarian among the orthodox

which kept them from joining Unitarians was a spiritual difference and a spiritual difficulty which lay first of all in the absence of an affectional and real relation to the great personality of Jesus Christ, and then in the want of enthusiasm in placing their ideas and convictions before men—(applause).

The Rev. R. A. ARMSTRONG (Liverpool), referring to a statement made by the last speaker, said he had stated that the absence among some Unitarians of an affectional reverence of Jesus of Nazareth was one of the great causes of the non-influx of those who had been Orthodox into the Unitarian ranks. When they discussed how they were to draw the Orthodox to them, instead of discussing how they could make their own religious life more true and deep they sometimes ran the danger of being tempted into some divergence from truthfulness for the sake of greater influence. It was a dangerous thing to discuss where it would be well to speak more lovingly of Jesus, when the primary essential was that every man should speak exactly as he felt—(hear, hear)—and never allow himself to be drawn into exaggerating his feelings. A man might very likely be a better man if his feelings were different from what they were. If a man whose soul was not stirred at the mention of the name of Christ were stirred thereby he would probably gain a great spiritual force, and be a better man than he was; but it would be exceedingly injurious both to his own spiritual life and to any influence for good he might be able to exercise if he were to allow his language concerning Christ to exceed the actual feeling which was in his heart—(hear, hear). A man should preach that which moved him, and if nothing moved him, then woe to him if he were a preacher; but if anything moved him, be it the name of the Prophet of Nazareth or the name of any prophet or hero, let that be the text which should spring to his lips and give inspiration to his words—(hear, hear). He believed that one of the great difficulties in the way of getting people to join them was the widespread Agnosticism of the so-called Orthodox—(hear, hear). Men clung to authority or to materialistic phases of religion because of their distrust of spiritual realities. They felt instinctively that the only way in which they could hold by Christianity and religion at all was by allying themselves with some authoritative Church, putting themselves in connection with ritualistic preachers, or submitting themselves to an authoritative creed. It was because Unitarians appealed to them by means of a religion which rose out of their spiritual nature that they were, perhaps, not consciously, but instinctively, afraid of joining them; and it would not be otherwise until they themselves and the world at large had learnt that in the midst of all their discussions the only true foundation for religious life is in the religious nature of man. That is the eternal foundation which the hand of God Himself has laid; it would not be till then that the Church which relies solely on spiritual realities will reap its harvest and win the people into its fold—(applause).

The Rev. R. S. CLARK (Torquay), who stated that he was a convert from Orthodoxy to Unitarianism, said he had been reminded again and again by various Orthodox friends (and at times he had been bound to admit the remark was a just one), that there was a remarkable coldness and want of enthusiasm amongst them during divine service, and he had himself noted men and women indulging in the divine service as if it were some mechanical performance, and as if they did not feel that they were at the footstool of the Holy of Holies, and joining in the worship of the Great God. There was among Unitarians a great laxness or coldness, or want of life in the spirit of their worship; that was noted by their Orthodox, and it militated strongly against them. Another point was the lack of the missionary spirit, and he was convinced that no Church which had not the missionary spirit could possibly exist or thrive as it ought to do—(hear, hear). In the West of England, unfortunately, the missionary spirit seemed to be almost dead. A few years ago he arranged for a course of week night lectures at his church, and the members of his own congregation were nearly all conspicuous by their absence. Two months ago he lectured in a Unitarian pulpit, and he heard it said, "We had a splendid congregation, but they were wholly strangers." If they wished to expand their borders they must cultivate the missionary spirit. Another objection taken by the Orthodox was the constant spirit of wrangling which prevailed amongst them—(laughter and "No"). Lately he had not been able to hand certain Unitarian journals to Orthodox friends, owing to the discussions which have been going on as to the adoption of the name Unitarian. If a great man dared to strike out a new line of thought for himself he was boycotted—(cries of "No"). That had been his experience. By wrangling over names and disputing about the works of men they were doing inestimable mischief, and keeping out of their ranks those whom they ought to welcome—(applause).

The PRESIDENT said that the general effect of the Paper upon his mind was that there were no such things as Unitarian views; and that being so, it seemed almost idle to have a discussion as to whether

there could be any difficulties in accepting them. Although the freedom which was spoken of in terms not more exalted than it deserved was the very condition of their religious life, yet it was impossible for them to put forth any natural or acquired capacities they might have unless freedom had led them on to something else. Freedom in itself was a sort of negative idea, meaning the absence of undue restraint, and when their forefathers secured that precious freedom, the question arose, what use were they going to make of it? He did not think that mere free inquiry was a sufficient basis for a Christian Church. Every Christian Church should be free, but being free, it must be something else. There seemed to be something inconsistent in saying they had no written Creed, no authoritative confession of faith, and then to say, "Nevertheless, we have certain beliefs which are perfectly engrained in our nature." He did not understand the kind of freedom which was to be enjoyed only upon condition that it was never exercised. He agreed that there was more agnosticism amongst some of the Orthodox than there was amongst themselves. He believed that the amount of faith which a man might have varied inversely with the Articles of his Creed. By these he meant the convictions which a man must understand as the basis of his religious life. If they wanted mere freedom, why should they join any Church at all? Perhaps in some measure even joining in their own worship involved an amount of sacrifice of freedom, because one had often to listen to things one did not agree with. That was a sacrifice inherent in all the social relations to life. His view was that they had got their freedom, and he thought it was pretty completely established among them that what they had to do was to see that they made good use of it. He hoped they never would have an authoritative Creed, but he did not understand that as implying an absence of belief, and certainly not an absence of the right to express such convictions as one might have formed—(hear).

The Rev. J. C. STREET (Croydon), in replying to the discussion, said he found himself again in a difficulty, having to stand up to defend a position which he felt was not wholly defensible. He thought that some of the criticisms of one or two speakers had been admirably answered by others. One speaker thought that Unitarianism led to Agnosticism more than Orthodoxy, but that was a position he held to be absolutely untenable. That was answered by Mr. Armstrong when he pointed out that one of the main difficulties in dealing with their Orthodox friends was their veiled agnosticism.

The Rev. H. RAWLINGS: I said that the Orthodox speak of our mode of thought as leading to Agnosticism.

The Rev. J. C. STREET said there was not a man or woman in the room who had a devouter or more real faith than his father, and if he defined the principle of freedom as being the greatest of all principles with regard to religion it was not because that freedom had not brought a real and lasting faith to himself—(hear, hear). He held with his father in everything he had said upon the question of freedom. He held strongly and firmly by what was called the Unitarian position, and he was proud of the Unitarian name, but he was not sure whether his father was or not—(laughter). He did not wonder his father sometimes shrank from taking the Unitarian name, owing to the persecution which he had suffered. He knew who were the causes of the persecution, and he simply said that those who persecuted his father were not *bona fide* Unitarians, because Unitarians could not persecute. The possession and exercise of free religion had brought him to certain theological views which were commonly called Unitarian. It was almost impossible to express one's religion except through some kind of theology. They were brought together as an association of individuals who chose to call themselves Unitarians or Free Christians; if it were an association of Churches called Unitarian he could not have anything to do with it, because his first principle was that of an absolutely Free Church, unfettered by all creeds and dogmas, being absolutely free to find the truth wherever it might be. He might be a Unitarian personally, but he was a minister of a Free Church and unless he were absolutely free in the expression of his thoughts to his people—if they made any condition whatever with regard to his views he would give up his ministry to-morrow. He started first of all with the idea that textual criticism was a great thing, and if by working upon those lines they got people to say that they could not trust the Bible as an infallible authority, but must trust their own reason and conscience, then those people had been brought to the real fundamental Unitarian principle. Historically speaking, Unitarianism had been associated with a method which had been based upon the sufficiency of the Scriptures with regard to matters of religion, and if many of them had grown out of that position into something higher and better they must not forget the origin from which they had sprung. He thought the paper and some of the speeches showed that there were very few real difficulties of the Orthodox in accepting Unitarian views. The

difficulty was for them to avow their Unitarian views, and openly join those who proclaimed them. What was wanted was a little moral honesty, and he valued that ten thousand times more than he did a correct theological creed. He had no sympathy with Broad Church Orthodoxy. He did not want people to become Broad Churchmen in the Church of England or in the Nonconformist Churches; but if they accepted Unitarian views let them come openly out of the churches which were limited, and take their stand upon a free platform. Above all things, what they had to do was to obey the call of God to be true to their divine nature, and there he thought the writer of the Paper had hit the truth. One speaker spoke detrimentally about the lack of affection which some Unitarians seemed to show with regard to the personality of Jesus Christ, and he must heartily sympathise with the view which Mr. Armstrong had taken upon the subject. If Unitarianism were the Christianity of Christ then he had to say that never a humbler being spoke upon this earth than Jesus of Nazareth, and the last thing he would have dreamt of was that men should fix their affections upon himself and forget the greater than himself, Almighty God. Though he yielded to no one in his respect and devotion to the character of Jesus of Nazareth, though he looked up to him as the greatest and divinest leader of men, he could not speak of him in terms like Mr. Snell would speak of him, because that gentleman was rather dealing with an ideal personage than with the historical Jesus of Nazareth. From the depth of his soul he believed that in speaking of him as a man like unto themselves, tempted in all points like as they were, and perhaps with sin, who knew?—in speaking of him in that way they did more honour to his memory and made of him a grander leader of man than by any other means, and he had known men who had come over from Orthodoxy to whom because of the attitude they had assumed to Jesus Christ, and who obtained a feeling of relief owing to their looking upon Jesus Christ as an historical personage and not as a mythical character. He was willing to take his stand on the Christianity of Christ, and he believed if they went forth with the feeling that they had Christ's Christianity in themselves and accepted it not because it was Christ's, but because it seemed to be true, then he believed they would have a mission broader and greater than any they had yet used, and that they would do a grand amount of good for the world—(applause).

MR. EDWARD CAPLETON then read the following Paper:—

HOW CAN WE BEST PROMOTE SELF-SUPPORTING CHURCHES AMONG THE PEOPLE?

We live in an age of democracy; we cannot resist the current if we would, it is too swift and too strong. But as Unitarians we should not complain of this tendency, for the principles of our faith are democratic, as is also the basis of our Church. While the Establishment stands for an ecclesiastical autocracy and orthodox nonconformity for government through an upper chamber, our churches are governed on the republican principle; and yet until lately the Unitarian Church must be said to have been select if not exclusive. "I live with mine own people," said the late John Bright; the Unitarians may have said the same. But having minds open to inquiry, they became possessors of truths which they could not be permitted to enjoy alone, and so Parthians, Medes, Elamites, and dwellers in Mesopotamia came over and sought to be identified with them; in other words, Episcopalians, Roman Catholics, Independents, Baptists, and Wesleyans, led by the spirit of God, threw off their old thralldom and sought association with those who believed in the Fatherhood of the one true and perfect God.

But it was given to one who had been trained in the traditions of your church to break the fetters of an old-fashioned formalism and seek for a freer expression and a broader sympathy. "If the people will not come to us then we must go to the people," said the late Charles Beard, and so about twenty years ago the Concert Hall, Lord Nelson-street, Liverpool, was hired for a series of Sunday Evening Services. It was on a cold raw drizzling night in January that the first service was held; about 500 people attended, while Charles Beard discoursed in a popular style on the primary basis of a religious faith; but that first night was by no means the measure of his success: by the third night every seat was full, and people were content to sit on the floor. And here let it be noted that in this early attempt at popular services there were no supplementary attractions; except the preacher's efforts there were only the singing of a few hymns, led by an ordinary harmonium and a small choir. But under the power of the minister's words all hearts were touched. Never shall I forget the moving way in which the parable of the Prodigal Son naturally treated was made to illustrate the method of God's dealings with man; it was the first proof I had of the truth of the conviction I have always held, that there is in our faith elements as powerful to move the heart and excite the imagination as any that are attributed to orthodoxy.

Since then various successful efforts have been made to gain the ear of the people, Leicester, Bermondsey, Hull, Liverpool, Portsmouth, Manchester, Ipswich, and others. But what is the net result? We cannot go on in this way, the strain is too great, the expense too heavy, and can we as the issue of all these efforts point to one congregation, popular in its character, self-sustained in its operations, and self-maintained? I know of none. It is true that in London we

are grappling with the problem, but we have not yet succeeded in solving it. If Wandsworth will shortly be able to stand alone, and Highgate is preparing to follow suit, it will be owing in both cases to the material help of one or two faithful families of old Unitarian traditions. At Bermondsey the congregation does little more than pay the current expenses, leaving the minister's salary to be provided otherwise; and Mansford-street has been started with the full knowledge that it must be supported by outside help for a long time to come. Two other causes stand financially in little better position than they did ten years ago. I believe from what I read in our papers that in other large centres of population the results are similar, even if any attempts at extending our borders have been made at all. It is evident our societies can only maintain a limited number of churches, and therefore, unless we are to "Rest and be thankful," we must devise some means whereby we can make new churches self-supporting within a reasonable time. It has, I think, been proved beyond question that the message we have to deliver to the people is not only one to which they will listen, but which is acceptable to them. The problem then is: "How shall we gather the people into permanent places of worship, and teach them to accord the necessary financial support?"

I do not think that many of our present places of worship will ever become popular centres. They stand for what they are, associated with historical traditions, many of them dating back to times when disabilities attached to dissenting worship, and the worshippers in them stand for what they are—descendants of forefathers who have borne the brunt of the battle, from whom they have inherited honourable traditions, and have learned certain principles of thought and methods of worship. These chapels have produced men who have distinguished themselves in various fields of noble enterprise, and women whose purity of soul has only been equalled by their unselfishness and devotion to duty. They bear an honourable record; let them continue to add to it, but let us not forget that if we would gather to ourselves a portion of the new pulsating blood of the nation, of that increased intelligence among the people resulting from the spread of education, then we must adapt ourselves to the taste and feelings of the time. Many of our places of worship remind me of those old-fashioned shops one may still find in the streets of this metropolis. They do not appeal to the passer by, we rarely see a customer enter them, but they exist by the support of an old connection, and will continue to do so until the proprietor dies or retires. Others, again, remind me of those shops which attempt to catch the popular support by putting in a new front with plate glass windows. They are rewarded according to the measure of their enterprise, but the public at large do not support them, they go to the palatial establishments where the Universal Provider caters for their every want.

The moral of this is, so far as we are concerned, that Churches that are intended to be occupied by the people must invite them by their appearance, they must show plainly that therein are carried on religious service intended for, and adapted to, the wants of the day. And if the character of the building is of importance still more is the position of the building. A shrewd friend once said to me, "If a man's business is to sell apples then I am of opinion that the position of his apple-stall will have much to do with his success." So in the same way if a Church's business is to gather in the people then the position of the church will be an important factor in attaining that object. I am not certain that so far we have always secured this desirable end. If we break ground in an old-established district and then seek to erect a church after we have gathered some adherents together difficulties are apt to arise in securing a suitable site, and mayhap we have to be content with some side street, where, although the adherents already made will follow, it is difficult to add to their number. Now if our means were unbounded it would no doubt be our duty to break ground everywhere; but as they are, on the contrary, very limited I think it would be wise to confine ourselves to new districts to secure a suitable plot of ground before the builder has covered all and there build. If we are convinced, as I think we should be, that a certain portion of the people are ready for our message, then as the neighbourhood grows our church will find its congregation in the same way as other churches do.

But if the character of the building and its position are both matters of moment, of much greater importance is the nature of the ministrations to be carried on therein.

I do not think much permanent good can be effected by means of pulpit supplies, for there can be no common bond of sympathy between pulpit and pew. It is not those whom we seldom see, but those whom we meet most frequently, that we have most to say to and most in common with. The casual supply can do no more than touch the surface of things, and the same remark, though in a lesser degree, will apply to ministers who content themselves with preaching, and do little pastoral work. They may reveal themselves to their congregation, but true communion must be reciprocal, and unless a minister knows what is going on in the minds of his people his preaching will not bear much fruit.

It is greatly our custom to have series of lectures and endeavour to increase our numbers by that means. It is pleasant to see increased attendance at our worship; but, after a long experience, I am persuaded they add little real strength to our congregations. The people who are attracted by lectures are a peculiar people. They like a little intellectual excitement, and will go where it can be found, but directly the attraction is over they will leave you. They are spiritual Bohemians, wandering hither and thither in search of green pastures, but never undertaking their cultivation. That is not what we want. Let our ministers make themselves familiar with the daily lives of the people; let them share their joys and their woes; let them throw a halo of

poetry over the common experiences of mankind. Let them show the religious meaning of all that happens in the homes of their people; in short, let their preaching grow out of their pastoral work. Then will their congregations feel that the Sunday services come as a blessing after a week's toil, uplifting them and strengthening them, and they will frequent the house of God, because their lives are refreshed, and made purer and holier thereby.

I cannot leave this portion of my subject without expressing my belief, a belief that has forced itself upon me very strongly lately, that the Unitarian Church stands for a great truth, and that is the living present communion of God's spirit with the spirit of man. I feel that we are the possessors of this truth in a special degree. Without going into any theological discussion, it seems to me that the belief of other Churches operates against the reception of this truth. And if we really feel that God is with us, that he speaks to us now, that we are not dependent on any inspired word to find out his dealings with mankind, surely, if we are faithful, the people will not turn away from us; they will feel that we speak as those "having authority, and not as the scribes." The function of the minister is truly a great and a serious one. They are a class set apart by their own voluntary act to devote their lives exclusively to the interpretation of God's word and to the doing of his will. As such they should be peculiarly the receptacle of God's spirit; through them, as they lead public worship, should flow out the influence of God's spirit on all the people. Let our congregations be but filled with that influence and all will be well.

"Open our eyes that we Thy world may see,
Open our ears that we Thy voice may hear,
And in the spirit world may ever be,
And feel Thy loving presence always near."

My object, so far, has been to discuss the best methods of building up a congregation. I have now to address myself to the question, how is a Church thus formed to be maintained? Church expenses may be divided roughly into two heads: the maintenance of the fabric, in which I include repairs, cleaning, lighting, heating, and the necessary attendance, and the maintenance of the minister. Therein has the lay preacher an advantage over his official brother; he wants nothing from the Church—but that is his only advantage. I wish here, as a layman, to testify to the necessity of our having a paid ministry. Speaking for our body alone, it seems to me quite impossible for a man to prepare such sermons as we require and devote himself also to pastoral work, on the importance of which I have insisted, and yet have time to follow any other vocation, where he will have to compete with those who devote their whole energies to the work. Besides which the abstraction of mind necessary for a true spiritual life, and the solving of the soul's problems unfit a man for ordinary employment. As Paul says, they who preach the Gospel shall live by the Gospel, and a labourer is worthy of his hire. The minister, therefore, must be maintained, and this is the chief source of expense. How is it to be met in churches such as we have in view?

Our ordinary system is a seat rental supplemented by voluntary contributions, and perhaps an offertory. I am not going to discuss the pew system. There are arguments for and against it; I have taken both sides in my time. It is sufficient for my purpose to say that the system will not work in a popular church, for the simple reason that the people will evade their responsibilities by not taking the sittings, and if you try a mild system of coercion they will checkmate you by absenting themselves altogether. What, then, is to be done? Most of the people will be earning weekly wages; they will conduct their finances by means of weekly payments. The church, therefore, must fall into their habits, and adopt the weekly offertory, thus conforming to the practice of the ancient Church. "Let every man put by on the first day of the week according as God has prospered him." As it is within the legitimate scope of this Paper to make any suggestions that will assist the finances of our churches, I will here describe a plan which I have ventured to recommend to two churches, and which, not being quite so drastic as a seat to seat system, may be useful where the ordinary methods of collecting funds are also practised.

In the first church where it was tried they had a quarterly collection in aid of the funds of the church, and also boxes attached to the door. The total result was about £22 per annum. I pleaded that the quarterly collections should be abolished, and that instead of the boxes at the doors a large box on a pillar should be placed in the aisle, with the words "weekly offertory" painted boldly on it, so that every person in the congregation must pass on one side of it on leaving the building, and that to make the experiment complete the usual congregation should set the example by putting in something at every service. A gentleman, who believed in the idea, engaged to defray the expense of the box, and the experiment was tried. The result was that, in the remaining nine months of the year, the box yielded £66, and the next year £80. We have the same system at Wandsworth, but in the evenings we have now adopted the seat to seat offertory, and for this reason. Our evening congregations are largely composed of people who come fairly regularly, but do not assume any responsibility, and a portion of these, probably from thoughtlessness, did not give. We thought it right to remind them of their obligations, and the result of our so doing has been to increase the evening offertory by about 10s. per service, while the attendance has in no degree diminished. A seat to seat offertory must, therefore, be the basis of finance of a popular church. But that will hardly suffice. We want members who will identify themselves with the church, and will give it some regular support. I do not think the annual subscription should be more than 10s. or less than 8s. The problem, then, is how to incorporate those subscriptions in a weekly payment system. There is a method by which this can be

done; it is already known, I think, as "the envelope system," the working of which I will now describe. Let us assume that we have enrolled members at 8s. a year or 2d. per week, which equals 8s. 8d. Their names are enrolled on a register opposite a number. They then receive a packet of thirteen envelopes with this number marked on them. In one of these they put their weekly contribution and drop it in the offertory when made. At the end of the quarter another packet of envelopes is issued by the treasurer, who, at the same time, sends the member a statement showing how many envelopes have been received and the amount which has been placed to his credit. The great advantage of this plan is that it secures uniformity of method. Members and non members alike give through the offertory, but the contributions of the members can be relied upon and identified, while the other contributions will be unknown and variable. Anyone who has had practical experience of collections in our churches will know how annoying it is when certain members (and there generally are a few in every congregation) will not co-operate with the rest, but will pass the offertory by as if it was something that did not concern them. The church loses less by the want of their contributions than it does by the bad example they set to others. This plan leaves them no excuse. It is not to be expected that such a scheme of finance as I have suggested will be successful without a certain amount of publicity. It is one of the results of our Established Church that the people generally do not understand how churches are supported. They know that the minister of their church is not elected by the congregation; they do not understand how he is paid, while they realise that he moves in a superior social circle to their own, and the consequence is they feel little interest in the church, and regard it as an act of condescension on their part to attend a service occasionally, without in any way being called to contribute pecuniary support. The independent churches have, therefore, a real difficulty to overcome in this matter.

It is necessary, then, that the people shall be told pretty plainly of their responsibilities, and what is required of them, and I submit that this can be done in a style fitting the dignity and seriousness of public worship. But who is to do it? Not, I think, the minister. The consciousness that he has a personal interest must obtrude itself on his mind, and similar thoughts may occur to the congregation. I have often felt, and I think others must have, too, that it would be well if our ministers could be relieved of some of their usual duties. To be called suddenly from the spiritual rapture of prayer, or from the heights and depths of some moving sermon, to give out a lot of business, and it may be trivial notices, must be very distasteful to most ministers, while a feeling of incongruity is experienced by the worshippers. To meet this difficulty I would call in lay help. Perhaps of all the denominations we are the most conservative in this respect. As a boy, I remember the parish clerk had certain duties to perform at every service. In later times his place has been taken by the choir and a reader, though, perhaps, there may be both priest and deacon taking part in the service. In the Jewish Church, I am told, a layman is nominated by the priest each Sunday to read out of the Books of the Law. This post is esteemed an honour, and in consideration thereof the layman gives a special gift to the treasury, in accordance with his means. I think if the ministers of all our churches had some such assistance it would be useful for the reason assigned; in addition, if the layman only read one lesson it would be a relief to the minister and break the monotony of one voice to the congregation. Even if he were a poor reader, for which there is no occasion, the congregation would only return with renewed zest to the minister's utterances. Be that as it may, I consider that in our churches, dependent upon the popular element, some such help will be essential. The layman chosen should be respected, reliable, and his office should be considered one of dignity.

It is hardly necessary, I think, to say that I assume all through that we are able to gather the people together in numbers. If we cannot do that any scheme must fail; indeed, we have no popular church. But even with this condition complied with the church may need some external help. I have only to say on this point that churches have always had to depend upon help from the rich, and I am quite persuaded that the rich of our community will always be found most ready to assist where they find the people helping themselves.

There is still another point I must allude to. In a congregation such as I am sketching there will always be a certain number who from sickness or depression of trade are unable to keep up their payments. Is the church to be a hard taskmaster and strike these off the roll of membership? Such a procedure would be harsh, cruel and unchristian. I therefore suggest that a fund should be started either by a small separate subscription of the members or by the appropriation of a percentage of their subscriptions to be called a "fellowship fund," and when any member fails to pay for the reasons assigned then his subscriptions should be paid out of this fund until such a time as he shall have recovered himself. I believe it would be a good thing if all our churches had such a fund. Who has not known cases where members have dropped out of our churches in times of misfortune because they felt they could not give their usual support to the church? And what must be the bitterness of heart that comes over such a member when he thinks that just at the time when he needs most the consolations of religion he feels bound to deprive himself because of the social conditions surrounding the church? How much better it would be if, in such a case, a trusted representative of the church could go to him and say, "Do not leave us because of your misfortune, we have a fund to meet such cases, take your seat as usual, and the fund will pay your subscription until such a time as you feel able to renew the responsibility?"

Should we not then be bound together by fetters of living sympathy? And this brings me to the concluding head of my Paper.

I will approach it by asking this question. Do you think that the public ordinances of religion are sufficient in themselves to attract and retain the support of a large number of the working class? I for my part doubt it. Judging by the conduct of those who live in easier and more refined circumstances, the responsibilities of public worship sit lightly upon them. As a social function they attend church once a week, but among Unitarians even this habit is allowed to have many exceptions. What, then, is to be expected of those who do not feel a social stimulus, the surroundings of whose lives are sordid and mean, and whose mental and spiritual natures are undeveloped? Does not the answer at once suggest itself? Their temporal and spiritual welfare must go hand in hand. It will be agreed probably that religion should confer a certain dignity on man; but there can be very little dignity where the common necessities of life are uncertain and a matter of constant anxiety. The Church has so far hardly realised this fact. There has been a miserable system of almsgiving; but that is only good for a class out of which the Church can get no help, and it is the aim of all social reformers to reduce the numbers of this class.

The better sort of working men and other wage earners have long felt the peculiar dangers of their position, and by their provident clubs have sought to make a provision against them. Some of these clubs are carried on as a business by men who make good incomes out of them; others are connected with public-house meetings. In either case the club is regarded by the working man as his best friend. He gets a little social intercourse through its meetings, and he cares little for any church carried on by men of a different social grade, and which shows little practical sympathy for his position. My proposal is to join the club to the church. Do the work better and cheaper. Prove to the working man that religion has a duty for to-day as well as a hope for to-morrow, and you will gain him.

What are the objects of these clubs? They are chiefly to make provisions for the members and their families in times of accident, sickness, and death—incidents of our mortality surely not foreign to the thought of the church. These vicissitudes entail loss on all men when they happen, but on the weekly wage earners they fall with crushing force, causing debt, suffering, loss of employment, and, it may be, the breaking up of home. If we wish to hold out the hand of church fellowship to the working classes, if we believe in the brotherhood of man, then we, as a Church, must take this burden on ourselves, and from the common contributions of all its members, rich and poor alike, protect those who are peculiarly exposed to such calamities. My proposal then is that what is done now out of merely class interests shall be done by the church from humanitarian motives. It will be done cheaper because the rich will contribute as well as the poor. It will be done better, because the best men and women of the Church will take the burden of administration upon themselves.

I shall not attempt at the end of a Paper to go into figures; sufficient to say that I am proposing no visionary enterprise. The thing is being done to-day under different auspices, and facts and figures can be forthcoming when asked for. Upon another occasion and in another place we learnt what sixpence per week per head might do for our ministers. In large popular congregations sixpence per week might do all I am suggesting, and support the ministers too. Take care of the congregations and the minister's stipend will take care of itself.

Perhaps you may say that this is a new and great departure for the church, and doubt if it comes within its proper functions. It is a new departure, although the germ of the idea may be found in institutions connected with individual churches. But charity has always been considered a religious duty, and if it is right to relieve the destitute surely it is equally right and very much better to prevent destitution. And if by so doing you cement the links that bind man to man, and teach the poor to associate the church with their highest ideas of practical good, you not only satisfy your own better natures, but dignify and promote the cause of religion. Here let me quote the views of Mr. Bright as expressed by Mr. Dale:—"It is for Churches, it is for voluntary organisations of charitable persons, it is for individual men and women who have learnt their kinship to the most wretched—yes, and the most vicious—of mankind, to undertake the tasks for which the State is incompetent. It is for them to console the sorrowful, to relieve the destitute, and repair the fortunes of the despairing."

Is such a scheme Christian? Well, if I read my New Testament aright, the early Church had all things in common. Paul said administer to the necessities of the saints, by whom he apparently meant Church members; and James said it was a part of true religion "to visit the fatherless and widow in their affliction." The Master himself was just as explicit; and nowhere more so than in the parable where the Son of Man sits in judgment. "Come, ye blessed of my Father, and inherit the Kingdom, for I was an hungered and ye gave me to eat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked, and ye clothed me. Sick, and ye visited me. In prison, and ye came unto me."

And if there is any Church that should be foremost in this duty and take the lead, it should be the Unitarian Church. We believe, we pray, for the coming of God's Kingdom on earth, but if it is not to come in any miraculous way, how is it to come but by patient striving after better things, by less selfishness and vain glory, and more mutual help, forbearance, and love? We believe that we have a better faith than the Churches around us; let us show the people that we have, too, a better practical Gospel, a Gospel fitted to lift up

their daily lives to a higher and purer level, and then I am persuaded that the problem of to-day will be solved.

Mr. Alderman S. S. TAYLER thought that a number of points touched upon in the Paper bore completely upon the question of gathering in the bulk of humanity who dwelt in the large towns. It was very important that ministers should be able to bring themselves into touch with the actualities of everyday life. One knows how strongly people are governed by the things before them at the present hour, and one knew on the other hand that many of their ministers gave a considerable amount of time to the study of interesting religious books, and he fancied they were frequently completely carried away by the beautiful and holy spirit found in those books, which led them out of the path of the wearisome everyday kind of life which the bulk of men had to follow. With regard to clubs, they were the result of a soul of natural instinct bringing men together for questions of providence, sociality, and other different purposes. He heard one of their ministers say that he had given a lecture at one of the working-men's clubs on Indian religions, which had been listened to with a large amount of attention; but he questioned very much whether if the religion of Christ had been treated of the same amount of interest would have been shown in it, because the men would have felt that the thing was stale, and could be heard of in every church. A number of people had a sort of feeling against their churches, and in that direction a great deal had yet to be done. During last year the Unitarian Association, with the help of some kind friends, had raised £800 or £900, which had been made use of in giving popular services in different towns. He thought that the great success of that movement had arisen from the fact that the services were conducted in places where the working classes were in the habit of frequenting under ordinary circumstances. They felt they were places where they were not priest-ridden, places where they were at home. It was an important question to try to induce people to gather themselves together for religious worship and of improving and cultivating their higher spiritual faculties. A great many of their outside friends did not feel that there was much to be got from associating themselves for worship, and that feeling arose partly from education and partly from continual drudgery, which seemed to drive out the higher mental faculties of the human being, and almost make him into a machine. They must look at the man as he is, and try to release him from some of the trying circumstances in which he lives, and to make him feel that in endeavouring to help him to the better culture of his spiritual nature they were also trying to relieve him from some of the burdensome difficulties under which he lived—(hear, hear).

Mr. H. WOODS PERRIS (Hull) said he had been present at several of the striking services in the Concert Hall, Nelson-street, Liverpool, which had been held by the late lamented Charles Beard, and it was under the sound of that voice, the like of which they would not soon hear again, that he had acquired the highest and best view of the Mission of the Christian Free Church which he ever hoped to attain to. The work which Charles Beard did in Liverpool was not precisely the work which they hoped to do now. Twenty years or so had considerably changed the environments, and worn away the freshness of the task of preaching to the people in public halls. The Salvation Army had been born, had lived through its childhood, it appeared to possess a very vigorous manhood, and it had the ear of a very large number of the lower working class about whose spiritual welfare Unitarians were just as anxious as they were about that of the higher and more instructed mechanic class. If they were thinking solely of the aristocracy of the working class their mission was being largely fulfilled, and by means of the existing agencies a very large access was being found to them; but if they were speaking of the great residuum, then the circumstances had considerably changed in those years, and without bringing to bear exceptional energy and devotion, and without putting into the field men of exceptional endowments, they could not expect to arrest the attention of the public very largely. What was said in the Paper about the work to be done might be described as the commonplace of thoughtful Unitarianism; but its closing paragraphs presented the outline of something like a scheme. But while they might learn a lesson from the wisdom of the writer of the Paper, they must not rely too much upon that. The organisation of the poor has assisted them to arrange their own affairs, and if any Church was to be a triumphant Church in the future it would have to be entirely a democratic Church. Were they prepared for that? If they were prepared to do what they could, even if they expired in the effort, they would be entitled to a noble record amongst those who would survive them, if they could thereby secure that democratic churches would be the outcome. The suggestion that they might send out exceptionally endowed men to do the special work for which they were fitted and to help laborious

pastors and those who had grouped themselves together in neighbourhoods where they could not command help, was a practical one, which would tend to enlarge their borders and lead those communities to become self-supporting churches. Another point was that they would never do any work in the way of founding democratic churches amongst the masses of the people, unless they had real fellowship with the strong and living churches near who could sympathetically watch over them and guide them up to the higher experience of the leaders of those churches. In his own case the whole of his time and attention was required by the church to which he belonged, and he would propose that in the large towns some distinct effort should be made by means of student ministers to form democratic congregations under the distinct and helpful direction and sympathy of a strong church in the neighbourhood, and guided by a senior minister. Promising young men would thus become fitted to be ministers and pastors on their own account, and would really do a promising and successful work. The ministerial failures which had happened in their churches were almost entirely due to the fact that untried men had been put into positions of difficulty without having had a preliminary training for two or three years in work in the direction he had mentioned.

The Rev. GEO. CARTER (Bermondsey) said he had a great deal of experience in working among what were called the working classes, and he had felt the great difficulty of getting from that class of people such support as seemed to promise the establishment of promising and self-supporting churches. It was not difficult to gather together large masses of people, but the great difficulty was to keep them. They came readily enough so long as they were not called upon to give any support, or do anything that would involve self-sacrifice. Large numbers had attended the Bermondsey Town Hall services; but immediately it was pointed out to them that it was necessary to subscribe, and that their regular attendance was expected, they showed the want of that training in previous years that would make them promising members of a congregation, and said they did not see any reason why they should contribute. He found that the same difficulty was encountered by political associations, and even trades unions got money out of many persons only with great difficulty. All around the plea was that they could not afford it. What appeared to be wanted was to imbue those people with the idea of a regular though small subscription for the support of their churches. Discourses to those people should be on topics affecting their everyday life, and in the daily struggling for existing, and by meeting day by day all sorts and conditions of men numbers of subjects were suggested to him which he could deal with in his addresses on Sunday. It was no use going to a sorrowful man and talking to him about the duty of being content in whatever station God had placed him. They must be able to give him some answer why he should be content, and the ability to do that could only be gained by mixing in the daily life of the people. He was afraid he could not throw any light upon the question how they might gain permanent support, or how to establish self-supporting congregations, as that was still a great problem to him. In stations like that in which he at present was they would have for a long time to depend very largely upon those who had the means which their own people had not.

The PRESIDENT said that Mr. Capleton felt that there was no occasion for him to reply to the remarks of the different speakers, because they had only expressed approval of his Paper. The subject which had been brought forward would no doubt receive the careful attention which its merits deserved. He concluded by moving a vote of thanks for the valuable and able Papers which had been read.

Mr. PRESTON seconded the motion, which was carried by acclamation, and Mr. CAPLETON having acknowledged the vote on behalf of himself and Mr. Street, the Conference closed.

BUSINESS MEETING.

The chair was occupied on Thursday morning, 13th inst., in Essex Hall, Essex-street, Strand, London, by Dr. L. M. ASPLAND, Q.C. and LL.D., President of the Association.

The general attendance was large, and the proceedings though protracted to a late hour were followed with keen and attentive interest.

The meeting was opened by a hymn, followed by a prayer offered by the Rev. WALTER LLOYD, of Newark.

The CHAIRMAN, who was warmly greeted on rising, prefaced his calling upon the treasurer by referring to the experiment, tried this year for the first time, of holding the business meeting early in the morning instead of following the religious services. The test of actual experience could alone show whether the change was an improvement. In the "Order of Proceedings" two resolutions would especially call forth considerable discussion, viz., the 7th and 8th, the first of which suggested change in the date of holding the annual meetings, and the second as to the conditions of membership. In view of this

fact, and, further, the great length of the agenda paper, he would urge brevity as far as possible on the part of all speakers.

Ald. S. S. TAYLER, in submitting his financial report for the past year, desired in the first place to thank those ladies and gentlemen who had yesterday put into the plate after the religious services the substantial contribution of £53 15s. 8d. The thanks of the Association was also due to the large addition of new members who had enrolled themselves during the past year to the number of ninety-two. The increased sums subscribed by ladies and gentlemen who had previously supported the Association amounted to no less than £51, while their congregational collections showed the satisfactory advance of £60 compared with last year. He trusted that every one of their ministers would take example by what a certain member had done, and would put before their congregations the claims of the Association upon their monetary help. Another eminently satisfactory item was that of £15 received through the Ladies' Postal Mission—(loud cheers). Then a word might be said as to the sum of £816 which had been handed to the Association for special services, and which had, of course, tended to magnify their income to the total of £2,600. On the other side of the account the special expenditure of some £300 of this £816 was shown, leaving a substantial balance to the good. The amount in question had been laid out in the purchase of a freehold site in Carlisle—and this, by the way, was the only freehold property owned by their Church in the county of Cumberland—and thereon was now being erected a very handsome chapel. To Mr. Joseph Lupton they were more particularly indebted for the successful point to which this interesting achievement had been brought—(hear, hear). During the past year the Committee had expended in actual cash disbursements £2,675, thus exceeding their income. In these circumstances it had become necessary to sell out stock to the extent of £800. Now it was to be remembered that their invested funds were not an inexhaustible quantity, and that it behoved them to make good the deduction as far as possible. Further, he would remind the meeting that the Association lost on an average something like £80 per annum in the shape of subscribed income, owing to the decrease or other circumstances affecting their contributors. He would not presume to anticipate what their new Treasurer was going to do during his year of office; but unquestionably the first and most pressing question would be as regarded the employment of the Scotch bequest. A large responsibility would attach to the expenditure of £1,000 a year in Scotland alone. He sincerely trusted it would be a stimulus to all their friends and supporters in England and an assurance that they were not going to let matters stand still—(hear, hear). He had great pleasure in submitting the financial statement for the past year, of which the following is an abstract:—

	£	s.	d.		£	s.	d.
To Balance from 1887 ...	180	2	6	By Grants of Money and			
„ Subscriptions, Dona-				Books ...	2,408	8	11
tions, Collections,				Grants, Foreign ...	267	8	6
Legacies, Dividends,				Carlisle site ...	704	7	0
&c. ...	3,207	10	2	Rent ...	207	12	8
„ Stock sold out ...	894	14	6	Book Department ...	620	2	11
„ Books for Grants ...	215	2	1	Annual and other			
„ Books sold ...	680	0	7	Meetings ...	122	19	9
„ Tickets for Meet-				Ordinary Expenses ...	681	18	0
ings, &c. ...	47	3	6	Balance ...	211	15	7
	5,224	13	4		5,224	13	4

The Rev. HY. IERSON, in presenting the Report of the Committee of Management, read out and commented upon certain passages calling for passing criticism and explanations, and in conclusion heartily commended it to the acceptance of the meeting.

The CHAIRMAN said it had been the usual practice for the President of the Association, in moving that the reports of the committee and treasurer be received and adopted and printed for circulation, to make a few observations upon topics which might be supposed to be of some interest to those assembled. They did not claim in this Association to have any formal representative character; but excepting the Triennial Conferences, which met too rarely to exercise a very permanent influence, perhaps in an informal way, the annual meeting of the B. and F. Unitarian Association was as representative a gathering of the members of the Free Churches as existed in this country. He did not propose to deal much with the details of the report, because, although it was full of interest, he hoped that the members would study it attentively; yet it related to that minute work which occupied the time and attention of the committee, but which were not suitable for discussion in a general meeting. There were, however, a few topics, some of which are referred to, and some of which were passed over, that might well be alluded to from the chair. In the first place, he would like to say one word about that melancholy paragraph which always occurred at the end of the report. Every year they lost some of their faithful friends. On the present

occasion they had to deplore the loss, since the Report was printed, of a lay brother, Mr. Peacock, and of the Rev. Mr. Wells. Mr. Peacock had been a very remarkable man. He was one of those men who were the architects of their own fortunes. At a very early age he had gained, by his force of character and ability, a position of great importance in connection with the railway system of this country, and he thereafter developed one of the largest businesses in the kingdom. Mr. Peacock, however, had not been content with making a fortune, as too many men were, but having made his fortune, he set to work to see how he could make a good use of it; and it was a gratifying thing when they found that men of this exceptional energy and force of character became devoted adherents of the churches to which they belonged—(hear). Mr. Wells, who had been greatly gratified by the erection of the beautiful church at Gorton—the gift, for the most part, of Mr. Peacock—had been in his way also a very remarkable man. That was to say, he had combined with the qualities of a devoted and faithful minister of religion the shrewdness and ability of a clever man of business. And it had certainly been due to his individual energy and skill that the Widows' Fund had attained the notable success which had characterised its history—(applause). It now devolved upon him to allude to a matter which, although he personally was not disposed to put it in a place of prominence, still could not be passed over in silence. He referred to the munificent bequest made by Mr. McQuaker, of Glasgow, amounting to £30,000, to this Association for the promotion of Unitarian principles in Scotland. It was by far the largest bequest that had yet been made to this Association, and, if regarded in no other light, it was certainly a gratifying proof of the confidence that a man in a distant part of the United Kingdom should have left so large a sum to be administered by this Association. It certainly testified to the reputation of the management of the Association for integrity and ability—(hear, hear). At the same time he believed it would entail upon his successors in office a very large responsibility, and he wished them every success in dealing with it. Had this Association declined the Trust, it would have gone to the Scottish Association; but having once accepted the Trust it would be the duty of the Association to discharge the same themselves, and not delegate it to any other body whatever—(hear, hear). They would, of course, be only too happy to avail themselves of the fullest information and the utmost assistance which could be obtained from their friends in North Britain; but having accepted the responsibility they could not now seek to relieve themselves of the difficulties of the position by handing over the administration of the fund to other hands. He fully anticipated that considerable disappointment, and, perhaps, some dissatisfaction, might be provoked by the particular object to which the money would be applied. The income, though large, would not exceed £1,000 a year. Now if the bequest had been £30,000 a year instead of £30,000 in all, the Association would have already received suggestions more than enough for its employment. Under these circumstances it would be necessary for the Committee to make a very careful selection of the means to be adopted for its distribution. Without particularising the objects to which it might be found best to apply the bequest, he thought they should be resolved at least on one point—to do with the money something that they certainly would not have done had it not come into their possession. It was not, he thought, to be treated simply as an endowment to relieve those who had hitherto supported Unitarian work in Scotland; but, as far as may be, to use it for the purpose of opening up new ground and attempting something that would not otherwise have been ventured on without Mr. McQuaker's generosity—(hear, hear). Now, although money was important, it certainly was not the life and soul of such an Association as theirs; and the next point to which he begged to refer, namely, Dr. Martineau's Scheme, very strikingly illustrated this. He confessed to some disappointment that the Scheme which had so greatly engaged the interest and attention of Unitarians last year had not secured a more hearty welcome, and had not achieved a greater success than so far appeared to be the case. As President of this Association he spoke with a perfectly clear conscience. Looking to the important objects of the Scheme, looking to the care with which its details had been worked out, and looking to the reverence that they felt for the promoter of the Scheme, he had considered it formed a great opportunity, which should not, if possible, be thrown away; he had considered it most important that neither petty jealousy nor regard for vested interests should be allowed to interfere with the success of this Scheme, if success were at all to be attained. Therefore from the first he thought if time should prove this institution, sound and useful as it was, had completed the work for which it was established, or further, if it were proved that the work professed to be done by this Association could be better done by an organisation established on a wider basis, then the hour had arrived in which they

should stand aside, simply wishing God-speed to the new comer. Now it was a significant fact that those most anxious to see the accomplishment of Dr. Martineau's Scheme were among the most earnest supporters of this Association. Having regard to the circumstances, there was no immediate probability that any such elaborate scheme as Dr. Martineau's would be adopted. Indeed, some of the very difficulties which had been experienced in carrying out the Scheme had proved its desirability. The policy of isolation so persistently pursued by their churches in the past had led to disintegration, with all its attendant evils. After all, perhaps, the result so far yielded showed not that such a Scheme was not wanted, but that it had been possibly too long delayed. Now that which had discouraged him chiefly was not so much the opposition that the Scheme had called forth in certain quarters, because, of course, it was to be expected that its introduction would provoke criticism of every kind, but it was rather the comparative indifference with which it had been generally received. The autumnal meeting held at Newcastle last year had been preceded by a discussion of Dr. Martineau's Scheme, and though the general feeling was one of opposition, he had felt that the criticism was in no way of an unreasonable character, nor were the objections put forward apparently insurmountable. The only impossible antagonist was indifference. However, they might congratulate themselves that an impetus had been given to the movement by local associations had been proved, and when they had knit together the various free churches existing in a particular locality, then the time would not be far distant when they would be able to unite those allied congregations in one majestic and beautiful whole (applause). Another question of considerable moment was as to the future of Manchester New College, the institution where their most highly educated Ministers had been accustomed to receive their training. All present would, he felt sure, agree with him in regarding it as essential to the future welfare of their Churches that they should have an educated Ministry. He was far from disparaging the great natural gift possessed by the favoured few; but they could not, he thought, insist too strongly upon their Ministers being on a par, as regards education, with the Ministers of the Established Church and other Denominations. Now, although he was by no means one of those who indulge in roseate hopes concerning the removal of the Manchester New College to Oxford, he earnestly solicited for the experiment a fair trial. Certainly it was infinitely better that they should have the Manchester College at Oxford than nowhere at all—and that really seemed the alternative. He could not think that the utility of so noble an institution as the College should be dependent upon the locality in which it resided, and therefore he would hope, for the sake of the Free Churches, that the Manchester New College would take deep root and prosper in its new habitation. But one word in conclusion as to the Association Committee. The closer attention which he had been compelled to give to the affairs of the Association had strengthened and deepened his conviction of the importance of the work it was carrying on, and the fidelity with which that work was being performed—(hear, hear). He had attended as many Committee Meetings as possible, and he must add that never had president a more intelligent, faithful, and kindly set of colleagues than those with whom he had been brought in contact—(hear, hear). Some of the details and duties had required close attention, but at the same time the one spirit had animated every member of the Committee, namely, to do the greatest amount of good possible with the very moderate means placed at their disposal. One thing had specially deepened his interest in the Association. In the presence of actual duty and actual work, they had not been troubled very much with those theoretical and dogmatical discussions which so frequently serve to fill the columns of their denominational Press, and which, indeed, sometimes tended to paralyse the hands of those who might be serviceably engaged in promoting the interests of the cause—(hear, hear). For the purpose of sweeping aside certain misconceptions of a grave and serious character, which had arisen in connection with some remarks he had made when laying the foundation-stone of the new chapel at Carlisle, he might offer a few words of explanation. Some readers of the remarks he had addressed to those present at the Carlisle gathering had found an inconsistency in his laying down very positively that Unitarians possessed no formal Creed, nor did they recognise any authoritative confession of faith; and then going on to define the views of Unitarians as regards the three persons of the Orthodox Trinity. Such criticism appeared to him to exhibit a total misconception of the whole question. To his mind the object of dispensing with Creeds was to enable them to speak out freely the thought within them, and that they might utter the truth, not in the language of three hundred years ago, but in the language of to-day—the language that rose spontaneously to their lips—(applause). In

closing he could only repeat the strong conviction that possessed him as to the good and sound and useful work that was being carried on by the Association, and which he confidently anticipated it would continue to carry on for many years to come—(loud applause).

Mr. HARRY RAWSON, J.P. (Manchester), in seconding the resolution, felt he might congratulate the meeting and himself that the President in his wisdom had entirely ignored the rule he had laid down as to short speeches, otherwise they would have lost what had been, to him, one of the most interesting and instructive addresses ever heard at the annual meetings of the Association—(hear, hear). Now he felt the greatest possible pleasure in seconding the adoption of the Committee's Report, because, as on previous occasions, it was replete with useful information, because it recorded a large amount of work laboriously and conscientiously done, and because its statements were set forth in a modest, conciliatory, and catholic spirit—(hear, hear). As to the part played by Manchester in the Unitarian work of the country, he might remind the meeting it was now nearly twenty years since his late and ever-to-be-lamented friend—Mr. Shipton—had suggested to him the delivery of a course of lectures on Sunday afternoons illustrative of the main principles of Unitarianism. For two seasons the good work had been carried on, and he could not but think that those lectures had antedated and suggested the mission meetings of which they had with reason heard so much of recently. In the report and balance-sheet he found much cause for congratulation; but at the same time there was ample room for improvement. If they considered the number of Unitarian chapels scattered throughout the United Kingdom, and the number of members attached to each, the congregational collections, satisfactory as they were in some respects, must be held to fall far short of what might and should be the total contribution of the country. These shortcomings were due mainly to ignorance on the part of the Unitarian body of what this Association was doing. And he urged ministers, or, if an objection was felt to this, then he urged permission being given to laymen to address congregations from the chapel pulpit on the subject of the character, history, scope, and aims of the Association—(hear, hear).

Mr. EDWIN CLEPHAN (Leicester) desired to express the infinite pleasure he had derived from the eloquent address of their Chairman. Concerning the suggestion of the last speaker, he begged to mention an experience of his own. Last year, when visiting Newcastle, he had been asked to preside at a meeting expressly called to hear a lecture delivered by the Rev. F. Walters on the general aim and labours of the Association. The address had been preceded by a few words from himself, and he could speak with all sincerity as to the good effect that had been established—(hear, hear).

Mr. EILOART inquired what was the amount of the Association's invested funds at the present moment.

Mr. S. S. TAYLER (Treasurer) replying, stated that though in the absence of the accounts he could not give the exact figures, their invested funds amounted to about £3,000 or £4,000. The only difference between this and last year's account was the withdrawal of some £800, to which he had already referred.

The CHAIRMAN, in answer to another question, said it was quite in accordance with the practice and the spirit of the Association to sell out stock if their current needs rendered it necessary. It was not at all a part of the purpose of this Association to largely endow any particular form of opinion, but rather to let the thought and the spirit of the time being provide for its own necessities.

The resolution was then put, and carried with acclamation.

Mr. JAMES BEARD (Manchester) begged to move "That this meeting gratefully acknowledges the valuable services of Dr. L. M. Aspland as President during the past year, and requests Mr. T. Chatfield Clarke to accept the office for the year ensuing." They had all heard many and great complaints that the young men of their educated classes or of their better families took less interest than used to be the case in the work of their churches; but he thought that they might congratulate themselves that there were still a good many of them that came to the front, and took up the yoke and burden of the work that older shoulders had to resign—(hear, hear). Of these men their President was a conspicuous example. Those who had heard him that day, and who knew of his labours on behalf of Unitarianism, would readily allow that in ability and in earnestness in the cause Dr. Aspland had not been surpassed by any of his predecessors—(hear, hear). Neither professional engagements nor business troubles had been allowed to interfere with the performance of any labour that could advance or consolidate their interests. A legal friend and colleague of the Doctor's had very aptly said of their worthy President that when he took up a case he always bottomed it—(hear, hear). Such had been his treatment of the affairs of the Association. Dr. Aspland's motto was "thorough," and he had acted upon it thoroughly—(loud cheers). In recommending the name of Chatfield Clarke as President

for the ensuing year no words were, he felt, at all necessary—(hear, hear). Mr. Clarke had been so long one of themselves, and he had proved himself so ready at all times to accord any service to the Association that lay in his power, that he (the speaker) felt sure they might rely in the future as in the past upon his indefatigable zeal, energy, and business ability—(hear, hear).

Dr. W. BLAKE ODGERS in seconding the resolution recalled the fact that their out-going President was the son and grandson of Robert Brook Aspland and Robert Aspland—members well-known and dearly revered by all students of Unitarian history. Of Mr. C. Clarke he would only say that if they desired to find a memorial of his professional skill and ability they had only to look round upon the building in which they were assembled—(cheers and laughter).

The resolution was agreed to enthusiastically.

The CHAIRMAN briefly acknowledged the compliment.

Mr. C. CLARKE, in responding, mentioned that in 1837 his father had undertaken the position of President of the Association at the earnest request of the Rev. Robert Aspland (the grandfather of the present president); and therefore he felt there was a sort of historical connection between Mr. L. M. Aspland and himself, and a certain fitness in his following in the presidential chair—(hear, hear). He might assure all present his most earnest endeavours would be devoted during his term of office to making their faith, which was surely progressing in the world's esteem and regard, not only popular, but sympathised with—(applause).

On the motion of the Rev. P. VANCESMITH (Bournemouth), seconded by Rev. J. FREESTON (Macclesfield), it was resolved that the members whose names were enumerated on pages 4, 5 and 6 of the Order of Proceedings be elected for the coming year as Vice-President and Home and Foreign Correspondents of the Association.

The Rev. F. STANLEY (Bath) moved "That the thanks of the meeting be given to the Executive Committee and to the Officers of the Association for their services during the past year, and that the respective appointments for the coming year be as follows:—Executive Committee: Rev. W. M. Ainsworth, L. M. Aspland, Esq., Q.C., LL.D., Rev. W. Copeland Bowie, M.L.S.B., E. Capleton, Esq., J. Cogan Conway, junr., Esq., H. Jeffery, Esq., Alderman Sir James C. Lawrence, Bart., Rev. A. Lazenby, Rev. T. L. Marshall, D. Martineau, Esq., F. Nettlefold, Esq., W. Blake Odgers, Esq., LL.D., C. F. Pearson, Esq., Joseph T. Preston, Esq., Stanton W. Preston, Esq., Rev. Christopher J. Street, M.A., Rev. W. G. Tarrant, B.A., I. M. Wade, Esq., Rev. James T. Whitehead, Howard Young, Esq., LL.B.; Treasurer, Stephen Seaward Tayler, Esq., Ald.; Secretary, Rev. Hy. Ierson, M.A.; Solicitor, Walter C. Venning, Esq.; Trustees, Sir James C. Lawrence, Bart., D. Martineau, Esq., W. Blake Odgers, Esq., LL.D., S. S. Tayler, Esq. (Ald.); Auditors, W. A. Sharpe, Esq., Howard C. Clarke, Esq., Frank Preston, Esq."

Mr. MATHERS (of Leeds) seconded the resolution, which was then put, and agreed to.

The CHAIRMAN next moved "That this Meeting offers its hearty welcome to the representative of the Reformed Church of France, the Rev. A. E. O'Connor, and commends to the sympathy and liberality of English Unitarians the cause of the Liberal churches in the South of France, for which Mr. O'Connor has been specially deputed to plead." Before calling on Mr. Ierson to explain the presence of this resolution on the agenda, he desired to remark that they must not, when passing so many votes of thanks and paying so many compliments, forget their indefatigable secretary, without whom it was quite certain the affairs of this Association would not be so useful or so successful as they were. Mr. Ierson possessed sound judgment, great industry, and his heart was thoroughly in the work—(cheers).

Mr. IERSON begged to acknowledge with gratitude the kindly words that had just fallen from the President, and the welcome accorded to them at the hands of the meeting. In one respect Dr. Aspland had certainly spoken truly—his whole soul was in the work of the Association, and in it he found his reward—(hear, hear). Having explained the purpose with which Mr. O'Connor had come among them, the speaker concluded by seconding the resolution, which, on being put, was passed.

The Rev. A. E. O'CONNOR at some length, but greatly to the interest of the meeting, detailed the work now being prosecuted by the Liberal Churches in the South of France.

On the motion of the CHAIRMAN, seconded by Dr. ARMSTRONG, the thanks of the meeting were accorded to the Revs. T. R. Dobson and H. Enfield Dowson.

The Rev. H. TAYLER then brought forward his motion altering the date of the annual meeting from Whitsun week to some time early in May; but, after a long discussion, the resolution was lost by about 30 to 40 votes.

Mr. E. CAPELTON moved: "That the First Rule of the Association

be altered, so that membership of the Association shall be constituted by an annual subscription of any amount, and enrolment as a member, provided that no person shall be entitled to vote until such person has been enrolled for twelve months and has paid all annual subscriptions due, and in no case less than two annual subscriptions," and explained at length the reasons and objects of the proposed change.

Mr. F. NETTLEFOLD seconded the resolution, which, after a very prolonged discussion, in which Messrs. Marshall, Rhodes, Tayler and many others took part, was put, and carried by a large majority.

The business remaining on the "order of proceedings" being of a more or less formal character, and the hour being very late, the same was quickly disposed of, and the meeting closed with a vote of thanks to the chairman.

THE SOIREE.

THIS annual gathering was never more pleasantly celebrated than on Thursday last. Without any extraordinary effort, and not relying on the attractive power of names of famous visitors, the Association succeeded in holding a crowded and a thoroughly enjoyable social function. The tea room from half-past five to half-past six was the scene of the usual animation, and friendly intercourse was renewed in the great hall, which soon began to fill. A capital musical entertainment was provided, under the management of Mr. Callow, a choir having been got together of friends from various London congregations. The soloists were Mrs. Edwards, and Mrs. Oram, both of Wandsworth. The glees were rendered in an excellent manner, especially Pinsuti's serenade, "In this hour of softened splendour." Mr. W. Tate efficiently presided at the pianoforte. The subsequent speaking was brief and bright, and everybody seemed to agree that the meeting fitly closed a series of cheerful, useful, and hopeful meetings. The chair was taken by Dr. Aspland.

A hymn having been sung, the CHAIRMAN said the proceedings that evening would be of a social and friendly character rather than of a formal kind. Although there were no formal votes, there was but one feeling of gratitude to the ladies and gentlemen who had provided the excellent music with which they had been favoured—(applause). The hymn, also, which they had just sung, would have the effect of bringing them to a serious frame of mind, enabling them to enjoy the remainder of the evening in a proper frame of mind. They were told sometimes that they were a small, insignificant, and dying sect. Looking around, however, at the large audience assembled in that room, and remembering that it was only one of a long series of meetings which, however interesting, must be somewhat exacting, he did not think they looked as if they were a dying sect—(cheers). One thing they might congratulate themselves upon, viz., that although the proceedings of the week had certainly not been devoid of interest, and although there had been differences of opinion expressed, there had been the most perfect harmony of spirit. Indeed, he did not believe that a word had been said which ought to cause regret to any one in aftertimes. It was impossible at the end of his year of office not to look back for a moment to the time when he entered upon it. And if it were a proof that a man had been enjoying his lifetime, that it seemed very short, that proof had been afforded him. It seemed only like yesterday when, with fear and trembling, he took the place vacated by Mr. Rawson, and undertook its important duties. Looking back there had been many things they had hoped to accomplish, which had not been accomplished, but they might have the satisfaction that they had done something. They had done their best, and he quite believed that in the hands which the Presidency would be entrusted, the work would be done faithfully, and, at least, as efficiently as it ever had been. He felt that he was in rather a curious position, because he was addressing them as President, whereas in his capacity of President, he died a natural death about twelve o'clock that morning. That made him rather wonder in what capacity he was to appear that night. First of all, it occurred to him that it was going to be a coroner's inquest, but he was sure that those present were too numerous and too respectable to be the members of a coroner's jury. He would, therefore, change the metaphor and ask them to exercise a small effort of imagination and suppose that he was only the departed Spirit of the late President. They would naturally want to know from one who had undergone the great change what his sensations were. In the first place there was a sensation no doubt of relief. However imperfectly one had done one's duty one may be permitted a little rest. Another sensation was that one felt very much the same as one did before, and that one kept an interest in the same thing one had an interest in before. He believed the result would be that he would be hovering about for some time to come over the head of his friend, Mr. Clarke, encouraging and supporting him when he thought he was going right, and reproving him when he thought he was going wrong—(hear, hear). He would now call upon his old college friend, Mr.

Blatchford, who was a leader of Unitarianism in the West of England—(applause).

The Rev. A. N. BLATCHFORD said that the secretary had told him he was expected to say a word that night, and that that should be a word of hope for the future, and of thankfulness for the past. He was glad to think that he had not in any way to discharge the duties once so ably performed by the prophet Jeremiah—(laughter). The time had gone by, thank God, for lamentations, either as regarded the Unitarian position or the Unitarian prospects. When they looked back into the past, and remembered the obstacles that met their predecessors, when they remembered the very doctrine for which those men who bore up their principles in a more difficult day were condemned for rejecting, it was good to bear in mind that, out of those very doctrines in their darkness, their hardness, and their un-Christianity, according to the simple teaching of Jesus Christ, had sprung that which was at the present time their most potent ally. Take, for instance, that doctrine that their forefathers never could away with, and which they themselves rejected together with a certain person and all his works—that doctrine of everlasting torments. How strange it was to say that that doctrine was veritably an angel in disguise. It had been so. The disguise had been very thick, but the angel had been there all the same, and the angel bore the name of Impatience in the human heart with whatever derogated from the character of the Fatherhood of God. When men would not believe the testimony of Unitarians they were left to press close to their hearts the old doctrine of eternal torment, and after turning it this way, that way, and the other way, they came to see not only that there was nothing in it, but on the contrary, more than that, that there was something in it that they could not reconcile with certain distinctive statements of one who was the common leader and teacher of them all; and they just said this:—"Either this doctrine of eternal torments is true, or the doctrine of the Fatherhood of God is true. One of the two. They cannot be true together."—(Cheers.) What had been the result? Why the doctrine of eternal torments in the past had been a blessing to Unitarian principles again and again. He had in his mind a Unitarian church in the West of England—the Church of Torquay. That owed its rise to the impatience of a body of earnest men with a doctrine which they could not reconcile with the grand communion of the Fatherhood of God. With regard to the present, those who were their allies were found, where? In the periodical press, in the daily newspaper press, in the religious novel. There was evidence ready to hand of the underlying impatience with those old theories which have had their day and ceased to be; and which seemed to turn that point to the better time which should be in the future. For that better time he believed that none was better fitted at the present day to hope, to pray, and to work with all their hearts than that man who occupied the broad basis of those principles on which their own British and Foreign Unitarian Association was founded. They all believed in a Unitarian when they saw him, and if they did not they ought to. He believed in the power of one Unitarian. Tennyson said—

"We needs must love the highest when we see it."

It might be said that was a proof of something like self-consciousness. He could not help that. What did their Unitarianism stand for? The highest and noblest ideal of God the world had ever seen, and whenever that ideal was held up by any one man anywhere there was a contrast created between the faith of those who differed from him and his own. He remembered that in the dark days of the Indian Mutiny, when British rule trembled in India, it was said that a body of natives sought the oracles of their god and asked what was to be done with the English in India? The answer was:—"Kill them, kill them all, for if there is only one that survives that one will be sufficient to conquer and kill the whole of us again." Therefore, he said, whatever method they might use with Unitarian Christianity, there it was, and it bore its own testimony whether they were faithful to it, or whether they were unfaithful to it. And what was the consequence? Why, in all the Churches of their orthodox friends (and it was a grand thing in these days to be able to talk about their orthodox friends), there was a nobler spirit than found there was twenty, or still more, fifty years ago. But what was it that earnest men in different branches of the Church of Christ were anxious about? They were anxious about this thing, Unitarianism, Socinianism, call it what they liked; and to such a pass had that come, that no less a man than Mr. Guinness Rogers, who they all knew was highly respected in the great Congregational Church, had thought it necessary to write a number of interesting papers, which had from time to time appeared in the *Christian World* on the Theology of Young Congregationalism. What did he say? He deprecated the idea that Unitarianism was spreading. He said, in effect, that they could not talk about the old theological beliefs in the same way as they did fifty or one hundred years ago. Why not?

Because beliefs were not the same as they were then, and the same language did not do to express them.—(Hear, hear.) They might say there was no Unitarianism or there was Unitarianism. The beliefs were changed, and if that was the only defence that could be made for it, then they might depend upon it that the salvation of liberal theology was far nearer than a great many of them at one time believed.—(Cheers.)

The Rev. ALEX. GORDON (Belfast), who addressed the audience as "Gentlemen and ladies," said that when he had the honour of being their representative in Hungary he learned that that was the only right mode of addressing a combined meeting of the sexes, on the principle of keeping the best to the last.—(laughter). It was related of a venerable minister in the North of Ireland that he rose on one occasion with great solemnity in a meeting like the present, and said that he had hitherto been restrained from public speaking out of regard to the wishes of his wife, but now that she was gone he would make a few remarks.—(loud laughter)—and he had not done so for more than three-quarters of an hour when every person in the meeting mourned the loss of that wife.—(renewed laughter)—as though it had been the decease of his most intimate friend. He would not in that manner gratify whatever inclinations might lurk in his breast, first, because he knew Mr. Ierson would steal behind him and take him by the coat tails; and next because he remembered what was deciphered not many years ago out of an Irish gloss upon an ancient manuscript. They could not make out what it was. The scribe had marginated some words in his own tongue; but at last they got a professor from Berlin, and he translated the margination as follows:—"It has been a long day. I am tired of this job; I wish it were time for supper and a good glass of wine"—(laughter). Being a teetotaler he was unable to adopt that sentiment in its full luxurious integrity, but the spirit of it he was sure they would all more or less accord with. Before he sat down their excellent Secretary had requested him to give a word of exhortation. Children sometimes had a very happy way of putting great truths in small compass. It so happened that a worthy school mistress set all her young scholars to write essays. One was to be upon the kitten, and the other upon man. The essay on the kitten ran thus:—"The kitten is remarkable for rushing like mad at nothing at all, and stopping before it gets there"—(loud laughter). They had passed that initial stage of Unitarianism altogether. They knew definitely what they aimed at, and they were not going to stop till they got there.—(hear, hear). The essay on man ran thus:—"Man is a being, and stands up—(laughter)—he is not very big, and he has to work for his living." That was an admirable description, he thought, of the Unitarian position at the present day. The Unitarian was a being who stood up. They were not as yet, unfortunately, very big, though he did not know why he should say unfortunately, for they had got time and room to grow. They had not come to their full growth, and they had all to work for their living. There was a resolution passed that morning, he believed in his heart a good omen for the future of this Association, he meant that which opened the avenue of access to membership in the Association—(hear, hear)—and he sincerely trusted that all the members of their congregations everywhere would feel that they could not do better in working for their living than join this Association.—(cheers.) They had got a Provincial Assembly, he thought, here in London. Let there be no mistake about the name. This was not a non-subscribing Association.—(laughter). They had run it down as fine as they liked, but please pay up.—(renewed laughter). Once there was a revival meeting in a certain congregation, and after the evangelist had laboured for a week, and with very good moral exhortations too, he said, "Now every man in this meeting that has paid his debts stand up." They rose in a mass. Then he said, "Sit down, and every man in this meeting that has not paid his debts stand up." There was one individual, lank and lean, raised his form aloft. "My good man," said the evangelist, "Have you not paid your debts?" "No," said he, "I have not paid them, and I cannot pay them. I am the editor of a religious periodical"—(great laughter)—"and every member of this congregation owes me for my paper"—(renewed laughter). Every person in the meeting owed the Unitarian Association a subscription from that day forth. They had heard that day that there were 1,250 subscribers, and he had taken the trouble to count up how many of these were "guinea-pigs," and he found there were 507. Now if every person in the meeting were to subscribe, and they ought to do so, next year Mr. Ierson would hardly be able to count up the number. That was his word of exhortation; Mr. Ierson had given him a quarter of an hour, but he would not occupy it all—(cries of "go on"). He would be like the Belfast teetotaler, who said to him the other day, "You know I am a teetotaler, but I always put a little whisky in the bottom of the tumbler just to warm the glass." "But, good man," said he, "how do you square that with your

faith?" The reply was, "Oh, I never drink down to the whisky"—(loud laughter and applause).

Dr. ASPLAND then left the chair, which was taken by the new President, Mr. Chatfield Clarke.

Mr. CHATFIELD CLARKE said, that in following Dr. Aspland he had a duty of double difficulty. The name of Aspland was a tower of strength, because to everything to which they put their shoulders to they brought good temper, judgment, and ability. In fact, he believed the duties of the Presidency of the Association had never been better performed than by Dr. Aspland.—(cheers). They were met on a very pleasant and social occasion, and not an occasion for any serious speech-making, and they could not fail to be cheered by the presence of so many friends. He would appeal to all those who knew anything of the history of the country towns of England to say whether on many an occasion the Unitarian had not been first and foremost in the press for education, liberty, and the rights and privileges of every class of the community. He put this before them, quite apart from any question connected with religion, for he believed there had been a good record brought down from their forefathers to the present time—a good record of sincere and honest work done in the spirit of liberty, justice and freedom.—(applause). On that ground he would appeal more particularly to the young men and young ladies he saw before him not to be carried away by the mere social feelings of the day. He made that appeal because he considered it to be just and necessary. Society at the present time was suffering more or less for the want of men having the moral courage to go out and maintain their convictions before the world. He meant to say that as a public man he had suffered somewhat from the fact of his being a Unitarian, but he had always felt that a man should pursue his path in life on the lines of clear and honest conviction, and ought to take the consequences.—(applause). The advance in national and spiritual thought and in catholicity with regard to religion had immeasurably increased within the last ten years. Anyone who read the periodicals of the day, who mixed at all in society, or who knew anything of present thought, must admit that the advance in the direction of Unitarian thought had been immense. He would therefore ask his hearers not to lag behind in their thought on these matters, or in their sympathy with religious work or with the great moral and social movements of the times. They should rather as Unitarian Christians enter with perfect sympathy into these works, feeling that in helping to redeem society they were sustaining the very life blood of their Church. He hoped the day was not far distant when many a country congregation would be cheered by the strength it would obtain, not only from the Minister and Laity of the Church, but also by the outside sympathy of the men and women who had sincerely and earnestly carried their faith into practice.—(applause.)

Mr. Alderman S. S. TAYLER proposed a vote of thanks to Dr. Aspland for the manner in which he had presided at the many meetings that had been held. It had given the Committee a feeling of strength when they were able to fall back upon the wise counsel and great discretion their friend Dr. Aspland had shown in conducting their several meetings. He had, therefore, much pleasure in proposing a hearty and sincere vote of thanks to him for his services.—(cheers).

Mr. HARRY RAWSON seconded the motion, and felt it quite a privilege to add his word of commendation to what had fallen from Mr. Tayler. He (the speaker) knew well the difficulties attaching to the office of President, but he also felt that no man could have met its requirements more faithfully and fully than Dr. Aspland had done.—(applause).

The resolution was then put, and carried by acclamation.

Dr. ASPLAND returned thanks, and said that however long or short his life might be he would always look back with satisfaction upon the year during which he had occupied the office of President of this Association, and he would carry with him pleasant memories. He had strengthened and deepened friendships which existed before; he had formed new friendships, and he had felt a deepened conviction of the importance of the work.—(cheers).

The Rev. HENRY IERSON said they had already indicated by their sympathetic listening the sense they had of the charm and sweetness of the music which had been discoursed. The friends who had kindly ministered to their very high gratification were gathered from various Unitarian congregations in London, and he could not say for himself that he ever listened to a concert of sweet sounds that was more perfectly unique in character. He thought they were under especial obligation to Mr. William Tate, not only for his services that night, but throughout the whole of the series of anniversary meetings.—(cheers). He concluded by proposing a hearty vote of thanks to Mr. Tate.

The Rev. R. SPEARS seconded the resolution, which was passed by

clamation and a similar compliment was paid to Mr. Callow for conducting the choir.

Mr. TATE acknowledged the compliment, and after half-an-hour's general conversation the meeting broke up.

At the meetings this week the attendance has been equal to that in any year, except those of the most special interest. The number of visitors has been at least as large as could have been expected, and the attendance of London friends has been larger than we remember to have seen in recent years. The names of the following ministers who have attended will fairly represent the wide area from which the audiences have been gathered:—Revs. W. M. Ainsworth (Brixton), F. Allen (Chatham), E. S. Anthony (Bury St. Edmunds), R. A. Armstrong (Liverpool), C. D. Badland (Lewes), A. Blatchford (Bristol), W. Copeland Bowie (Blackfriars), S. S. Brettell, W. J. Brown, Prof. J. E. Carpenter (London), R. L. Carpenter (Bridport), G. Carter (Bermondsey), A. Chalmers (Wakefield), R. S. Clarke (Torquay), J. H. Cliff, C. L. Corkran, D. Davis, T. R. Dobson (Brighton), A. H. Dolphin (Guildford), H. E. Dowson (Gee Cross), Prof. J. Drummond, T. Dunkerley (Belfast), T. B. Evans, A. Farquharson (Bolton), T. W. Freckelton (Islington), Jos. Freeston (Macclesfield), A. Gordon (Belfast), H. Gow (Bethnal-green), Dr. C. A. Greaves, W. Harrison (Stalybridge), J. Harwood (Nottingham), Rowland Hill (Bedford), C. A. Hoddinott (Chichester), E. R. Hodges (Nottingham), J. Howard (Tamworth), H. Ierson, F. H. Jones, J. F. Kennard (Dover), G. W. Lewin (Tertenden), J. B. Lloyd (High Garrett), Walter Lloyd (Newark), C. J. M'Alister (Belfast), A. J. Marchant (Ashford), T. L. Marshall, H. McKean (Oldbury), W. E. Mellone (Bessell's-green), H. Woods Perris (Hull), S. Pinkerton (Godalming), H. Rawlings (Huddersfield), G. Ride (Chorley), J. Robberds (Cheltenham), W. Robinson, T. Robinson (Kilburn), E. T. Russell (Stratford), Dr. T. Sadler (Hampstead), R. Shaen (Royston), A. L. Smith (Hampstead), R. C. Smith (Buxton), H. H. Snell (Norwich), R. Spears (Highgate), F. W. Stanley (Bath), S. A. Steinthal (Manchester), W. Stoddart, H. Solly, C. J. Street (Croydon), R. R. Suffield, F. Summers (George's-row, London), W. G. Tarrant (Wandsworth), Hugon S. Tayler (Dukinfield), W. J. Taylor, A. W. Timmis (Stourbridge), T. Timmins (Deptford), P. Vance Smith (Hindley), W. Carey Walters (Kensington), J. T. Whitehead (Hackney), P. H. Wicksteed (London), H. Williamson (Dundee), A. W. Worthington (Stourbridge). We should add the name of the Rev. A. E. O'Connor, pasteur of the French Reformed Church, who acted as delegate on behalf of the Liberal Delegation, Paris, and that of the Rev. J. Burr, formerly of Kensington, who has just returned from America for a short time.

THE POSTAL MISSION.

A MEETING called by the Central Postal Mission, in connection with the British and Foreign Unitarian Association, was held at Essex Church School-room on Wednesday afternoon, to discuss "The Work of Women in Postal Missions and other Missionary Efforts," and "The Relation of the Postal Mission to other Religious Organizations."

There were present Secretaries and Delegates from various affiliated Missions, including Mrs. Boyes, Secretary of the Brighton Postal Mission; Miss L. J. Tagart, Secretary of the Brixton Postal Mission; Miss Helen Evans, of the Manchester Post Office Mission; Miss Talbot, of the Yorkshire Postal Mission; Rev. E. Anthony, representing the Eastern Union of the Unitarian and Free Christian Churches, and ladies on the Committee of the Central Postal Mission. There was an attendance of upwards of eighty persons.

Lady BOWRING presided, and said they were met to further an object which might still seem somewhat novel to some people, and yet one which had already met with very considerable success. Postal Missions had been in existence in this country hardly more than two years. Uptill the present time there were no fewer than nine in England, and four in Scotland affiliated to the Central Society. Though not wholly managed by ladies the work was very largely in their hands, and she believed she might claim for them that they displayed an amount of intelligence not found in all religious circles. They had certainly in most congregations ladies well qualified to conduct the work of such a Mission with zeal and moderation, and she trusted that meeting would result in the furtherance of this work in the hands of the Missions already existing, and in the promotion of new Missions.

The Rev. P. H. WICKSTEED said the ladies of the Central Mission had requested him to be their spokesman on that occasion, and to set forth before any who were still unaware of the aims and methods of the Mission what they were. The idea had come, like many other good things, from America, and he must confess that at first he had himself considered the social conditions to be so different in this

country as to anticipate less success for the movement than in America. He was glad to say that the result had been of a character to put all such fears to shame. Their aim was to afford to anyone who is actually or potentially interested in Unitarianism to obtain information respecting their views and history. He agreed with the sentiment of the lady who said that, while others must "find out" for themselves what Unitarian views are, rather than be met by authoritative declarations, which did not really exist among them, it was our duty to help them to "find out." Whatever might be said against proselytism, and the narrow spirit sometimes shown in connection with its practice, he believed their method to be as free as possible from the charges that any "proselytrophobist" might bring against such work. They selected suitable newspapers of any kind, circulating in different parts of the country, and inserted in them an announcement, variously worded according to circumstances, but generally to the effect that persons interested in learning the teachings of Unitarians would receive on application specimens of their literature. The selection of newspapers was a most important part of their work, and a great variety of experiments had been tried. Much ingenuity had been displayed in following up such opportunities as were presented by the publication, for instance, of a biographical sketch of Dr. Martineau in any periodical. As a result of their experiments they had quite a mass of information respecting the utility to them of various modes of advertisement, continuous or occasional, and of the relative importance of different newspapers for their purposes. They had also by this time obtained very valuable experience respecting the different kinds of correspondents to be met with. Each case had to be carefully dealt with on its merits; if special needs were expressed they were, of course, attended to at once; if the application was vague and general, they proceeded in this way. A supply of brief statements was sent at first, with a cordial invitation to correspond with the secretary, who became aware through the letters that ensued what was the particular difficulty of the applicant, and what was the best way of meeting his individual case. He would here say that the results of correspondence had been often of the most touching character. To many their views had come as a veritable re-birth to joy and strength, a burden had been lifted off their souls, and they felt something akin to a new heaven upon earth. People are waiting for our teachings, and what is sought by the Mission is to add the personal element of encouragement and guidance by sympathetic friends of the inquirer. Of course such work could be done by individuals acting alone; but it was obvious that they would benefit immensely by organisation, the aim of which is to place the information of all at the service of each. Every Mission is entirely free in internal organisation; but the Central Mission is able to greatly assist the work by putting the workers in possession of important facts respecting their task. He believed that women were often the best persons for this work, which required frequent rather than regular opportunities of letter writing, and for which a delicacy of tact and sensibility was required in a high degree. In every case of special difficulty they would always find ministers and other gentlemen ready to assist. He hoped there would be many who would respond to the invitation of the sermon that morning, and give to this work the amount of self-sacrifice it deserved.

MISS FLORENCE HILL then read paragraphs from the Central Report founded on the Reports of the thirteen affiliated Missions, and urged the importance of the formation of a well organized Postal Mission, in connection with each of the large Missionary Associations in England. She said they aimed at forming a complete geographical network over the country, so that all possible help should be given to inquirers. As far as possible each correspondent was placed in communication with one lady who took special interest in the case, and so acquired personal knowledge of the writer's needs. Miss Hill drew attention to the very gratifying zeal manifested by persons of all kinds in bringing the views communicated to them before others in their own circle. Instances of persecution resulting from an avowal of Unitarian views were still frequent, as their correspondence testified; but she was especially glad to point out that the consequence of their work in many instances was to bring the inquirer to a deeper sense of the worth of personal holiness and fidelity.

The Rev. H. IERSON expressed his deep interest in the movement. He and his predecessor (the Rev. R. Spears) knew well what an almost painful interest attached to the correspondence which, as individuals, they had to carry on. He was glad a society had been formed to undertake the work, which he was sure the British and Foreign Unitarian Association would do all it could to support.

MISS LUCY TAGART also gave many interesting particulars of the work done by the society, and drew attention to the small expenditure of money that was involved. What was most required was

thoughtfulness. The British and Foreign Unitarian Association had made them a small grant to begin with; many correspondents were forward in sending stamps and money for the literature sent; and she knew that when good work was shown there were always friends ready to support them with funds. They had actually received £15 in small sums from five churches in London alone, and she believed they might claim to have brought in new subscribers to the Association. What needed was fresh chapels throughout the country, the revival of libraries, &c., in order to have suitable religious homes to offer to converts.

The Rev. J. HARWOOD stated that in their work at Nottingham they had found the tract most in request to be Stopford Brooke's on "Everlasting Punishment." There were still, it was evident, only too many who were troubled and distressed by anxieties on this subject. Our literature has less chance of circulation than that of any other of the churches, and we ought with the more readiness help the work of this society.

Mr. Alderman TAYLER having also addressed the meeting, a vote of thanks to Lady Bowring for presiding was passed, on the motion of Mrs. EDWIN LAWRENCE.

It is hoped that this present movement will eventually lead up to the formation of a Women's Auxiliary Conference, as in America.

For the information of persons interested we may add that inquiries concerning the work will be gladly answered by Miss Hill, care of Miss Tagart, Frognaal, Hampstead, N.W.

SUNDAY SCHOOL ASSOCIATION.

BREAKFAST AND ANNUAL MEETING.

At this meeting, which is proceeding as we go to press, and of which a full report will appear next week, the following resolution was unanimously passed, and ordered to be sent by telegraph to the Mayor of Armagh:—"That this meeting of the S.S.A. has heard with profound sorrow of the terrible accident which has befallen a Sunday-school excursion in the neighbourhood of Armagh, and desires to express its heartfelt sympathy with all who have suffered through that calamity, especially with the children and parents."

UNITARIAN SERVICES AT CAMBRIDGE.

A MEETING of persons interested in the work of spreading Unitarian views in the Universities was held, in accordance with a notice published in the *Inquirer*, at Essex Hall, on Wednesday afternoon. Among those present were the Revs. S. A. Steinthal, R. A. Armstrong, P. H. Wicksteed, A. Chalmers, D. Davis, H. E. Dowson, J. Harwood, J. E. Carpenter, H. S. Tayler, W. G. Tarrant, E. S. Anthony; Messrs. D. Martineau, J. R. Beard, F. Nettlefold, W. B. Odgers, J. Mathers, P. W. Clayden, I. M. Wade, J. Thornely, of Liverpool, and Lady Wilson.

The Rev. S. A. STEINTHAL presided. The proceedings, which were of a consultative character, included a statement of work hitherto attempted in Cambridge, with especial reference to the lectures which were given during last winter, in pursuance of the proposals made at the Leeds Conference. At the Conference, it will be remembered, it was objected that that assembly could not authorise any departure in the direction aimed at by the proposers, the Rev. R. A. Armstrong and Mr. C. W. Jones; but these gentlemen had with others arranged for the series of lectures referred to. The attendances had been so far satisfactory that they were encouraged to propose a continuance and extension of the work. Mr. Armstrong read a letter from Dr. Crosskey warmly espousing this view, and recommending the delivery of lectures at fixed times in order that they might come to be expected as a regular thing by the undergraduates and others likely to be interested. After a lengthy discussion it was resolved as follows, on the proposition of Professor CARPENTER, seconded by the Rev. A. CHALMERS:—

"That a Committee, consisting of the Rev. R. A. Armstrong, C. W. Jones, Sir Roland Wilson, Dr. Odgers, the Rev. P. H. Wicksteed, Mr. Mathers, the Rev. H. E. Dowson, the Rev. Hugon Tayler, and F. Nettlefold, be appointed to arrange for the conduct of Unitarian services at Cambridge during the autumn and winter terms, and that subscriptions be invited to a fund of not less than £160 per annum for a period of three years, the Rev. R. A. Armstrong to be convener, and Mr. C. W. Jones treasurer."

It is proposed to hold Sunday services during at least two terms of the academical year, and promises in aid of the movement will be thankfully received by the gentlemen named above.

SHORT REPORTS.

BOLTON DISTRICT SUNDAY-SCHOOL UNION.—The third annual scholars' festival in connection with the above Union was held in

Bank-street Chapel, Bolton, on Whit-Sunday. The scholars from the various schools, viz., Bank-street and Commission-street, Bolton, Astley, Chowbent, Chorley, Hindley, Park-lane, Leigh, Rivington, and Walmsley, between 900 and 1,000 teachers, scholars, and friends attending. The Rev. Philip Vancesmith, M.A., of Hindley, conducted the service, and the Rev. J. J. Wright, of Bolton, delivered the address to the scholars. Mr. Wright divided his address under three heads:—"A great wonder, a grand secret, and a bit of good news," and illustrated his subject in such a light that the children seemed fully to lay hold of and comprehend the wonderful greatness, power, and love of God. A collection was made amounting to £8 0s. 2½d.

HORSHAM.—On Sunday last the 116th Whit-Sunday anniversary was celebrated. Visitors from London, Brighton, Guildford, Billingshurst, and Ditchling gathered to participate in the festival. The preacher for the day was the Rev. Alfred Hood, of Brighton, who took for his subjects, morning and evening respectively, "Two worlds are ours," and "Faith in Christ."

MONEYREA: APPOINTMENT.—Mr. Richard Lyttle, Tate scholar, Home Missionary Board, has received and accepted a cordial and unanimous invitation to the pastorate of the Non-Subscribing Congregation at Moneyrea, co. Down. He will commence his duties in July.

SHEFFIELD: UPPERTHORPE.—The Sunday-school sermons were preached here by the Rev. C. H. Osler on the 2nd inst., and the usual address to the parents was given by the Rev. C. Peach on the 9th inst. The services were well attended, and the collections amounted to over £20.

STROUD: APPOINTMENT.—The Rev. Henry Hill, late of the Bank-street Unitarian congregation, Rawtenstall, has received and accepted from the Western Unitarian and Free Christian Union the appointment to the pulpit of the Stroud Unitarian Church. He enters on his duties on Sunday next, the 16th inst. In Stroud there is but one feeling—that of earnest cordiality and an enthusiastic desire to work along with their new minister.

WHITCHURCH:—APPOINTMENT.—Mr. George Eyre Evans has accepted the affectionate and unanimous invitation of the Free Christian Church to take charge of the congregation next September. Mr. Evans, who is the elder son of the venerable Rev. David Lewis Evans, for many years minister at Colyton, Devon, and Hebrew Professor in the Presbyterian College, Carmarthen, has for the last eleven years held the post of superintendent of the Mount Pleasant School, Liverpool, a position in which he earned the entire confidence of the Renshaw-street congregation and the late Rev. Charles Beard.

TO CORRESPONDENTS.—Many letters and other communications are unavoidably deferred, as well as our report of the Christian Disciples Union.

CHANNING HOUSE SCHOOL.—Among the various pleasant gatherings of the week the *soirée* of pupils and friends of this school, held on Monday, deserves record. The bad weather confined the company indoors, but a good programme of music, &c., was provided, including a violin solo by Miss Robinson, younger daughter of the Rev. W. Robinson, of Gainsborough, who bids fair to rival her sister's excellence. After the music several dances were enjoyed with much zest by the pupils and younger visitors.

In the moral science tripos at Cambridge this year two ladies, both of Newnham, and both of Unitarian families, have won distinction—viz., Miss Dendy, daughter of the Rev. John Dendy, of Newport, I.W., being placed in Class I., and Miss Mundella, of Nottingham, niece of the Right Hon. A. J. Mundella, M.P., in Class II. Only six names were classed, and four were of ladies.

The Land Nationalisation Society will hold its eighth annual public meeting on Thursday next, June 20, at the National Liberal Club, Whitehall-place. The chair will be taken at 8 P.M. by Dr. A. R. Wallace (President), who will be supported by Professor Newman, Dr. R. Macdonald, M.P., the Rev. Philip Wicksteed, M.A., Alderman Fleming Williams, and other Land Reformers.

The Rev. A. E. O'Connor, representative of the French Reformed Church, who was introduced with such undeniable credentials by Mr. Ierson in the meeting on Thursday morning, desires it to be known that he will gladly answer all inquiries concerning the Churches on behalf of which he pleads, and will gratefully acknowledge, in our columns, all contributions in aid, which are urgently needed. Address, Essex Hall.

DEATH OF THE REV. H. W. FOOTE, OF BOSTON, U.S.A.—We regret to receive intelligence of the death, on May 30, of this well-known and highly-respected minister. Mr. Foote had been for the past twenty-eight years pastor of King's Chapel, Boston. We are compelled to defer our obituary notice till next week, as well as further reference to the Unitarian anniversaries just held at Boston.

SPECIAL ARTICLES.

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THE REV. H. ENFIELD DOWSON, B.A.

WE present with this issue of the *Inquirer* a portrait of the Rev. H. E. Dowson, B.A., who preached on Wednesday last the Annual Sermon before the members of the British and Foreign Association, and in so doing worthily sustained the reputation of the long and most honourable series of preachers who have discharged this duty on previous occasions during the sixty-four years of the existence of the association. This year's preacher is one of the most popular ministers in the Unitarian body, especially in the North of England, where his vigour and earnestness have won for him the unfeigned esteem of a very wide circle of friends in and connected with our congregations.

Mr. Dowson was born November 23 in the year of Her Majesty's accession, so that his jubilee was celebrated in a year of Royal rejoicing. His father, Mr. Septimus Dowson, belonged to one of the most respected families in our connection in the Eastern Counties. He carried on the business of corn merchant and maltster at Great Yarmouth, and also at Geldeston, Norfolk, where the subject of our sketch was born. Mr. H. E. Dowson preserves in his second name the maiden name of his mother, who, in her turn, comes from the well-known Nottinghamshire family, the Enfields, Anna Enfield being the daughter of Henry Enfield, Town Clerk of Nottingham. Henry Enfield Dowson first attended school at Mr. J. H. Dowson's and Travers Madge's school at Norwich, and subsequently attended University College School, being an inmate of Mr. Case's house. In 1850 he went to Mr. Malleon's school, Hove House, Brighton, and after spending three years there proceeded to Heidelberg for one year's further instruction. The youth was not intended at first for the ministry; but it may be concluded that to the business training which he received at school and with his father in the years 1854-7, when he was associated with the Geldeston branch of the business, the development of his characteristic shrewdness and practical method is largely due. We believe his decision to enter the ministry was made under the influence of that saintly character Travers Madge, with whom, as has been seen, he had been closely acquainted from earliest years. In 1857 young Mr. Dowson, then aged twenty, came up to London once more, and entered University Hall as a student at University College and M.N.C. He graduated in 1860, with honours in classics, and at the close of his theological course in 1863 became co-pastor with the Rev. S. Bache, at the Church of the Messiah, Birmingham. While in that town he married Lucy, daughter of A. Follett Osler, Esq., and in 1867 he succeeded the Rev. C. Beard in the pastorate at Gee Cross, near Manchester.

It is happily not our task to sum up the results of a pastorate which, so far as human expectation can foresee, is as yet far from its close, in spite of the twenty-two years already spent in its service. It must suffice to say that Mr. Dowson is universally esteemed by his neighbours, while the attachment felt towards him by his very numerous "parishioners" is of the warmest character. The peculiar affection in which young people regard him may be easily understood by those who have come under the influence of his manly simplicity and cordial enthusiasm for the cause of larger and fuller life, both bodily and spiritual.

Mr. Dowson is one of the secretaries of Manchester New College, and, in conjunction with his co-secretary, Mr. R. D. Darbishire, has laboured indefatigably to bring about the removal of the College to Oxford, the success of the recent effort to obtain a favourable decision of the trustees being due in no small degree to the earnestness with which he advocated the scheme. That he may long live to see the best results of the change will be the wish of his friends as well as of those of the College.

COUNTRY HOLIDAYS FOR CHILDREN.—We have received a report of the fund of which Mr. S. A. Barnett is chairman. We learn that the total expenditure last year was £11,401 16s. 6d. and the parents contributed £3,659 5s. 3d. "Last year," says Mr. Barnett, "17,636 children were sent from all parts of London. This year more ought to be sent out of the 600,000 children attending school. Ten shillings will give one child a fortnight's holiday. Will those who look back on the pleasures of childhood send a gift to the Hon. Alfred Lyttelton, Treasurer, 10, Buckingham-street, Strand? The money so collected will be distributed according to the needs of the various districts in London." We commend this larger movement to the notice of benevolent friends, at the same time reminding them that the fund for weak and ailing children, of which Miss M. Pritchard is the indefatigable secretary, and Mr. I. M. Wade (Essex Hall) is treasurer, calls for special help from our people,

NOTES AND COMMENTS.

—0—

THE New Gallery finds itself in unwonted company in this column; but art and religion go together, or ought to do so. Of the many Unitarians who visited the popular shows this week we suppose most if not all, would consider even Mr. Comyn-Carr's exhibition enriched had it, instead of the Academy, included Mr. Emslie's very successful portrait of Dr. Martineau. As a matter of fact, there was a desire to exhibit some specimen of the artist's skill, and this being the case it is not to be wondered at that he selected this portrait to represent his studio. The picture was, however, rejected, not because it was below the mark artistically, but because the New Gallery "does not include portraits unless of well-known public characters." Yet Mr. Carr is likely to have heard of Dr. Martineau, for, if we understand rightly, he is a former attendant at Little Portland-street Chapel.

A FRIENDLY correspondent objects to every word of the last paragraph of our leader on "The Theological Outlook." He reminds us that Matthew Arnold is dead, and wishes to know what harm he did the Nonconformists, and how he can now do them good, and why his theories are insufficient. We certainly had not forgotten the death of Matthew Arnold; but his memory is yet so fresh and his works are still so seasonable that it is right to refer to him as a living power. A glance at the book, "St. Paul and Protestantism," will show that he harmed Nonconformists by encouraging a vain and ignorant prejudice against them and their work. Our correspondent himself shows the insufficiency of Arnold's teaching if he has correctly summed it up in the two statements that "Conduct is three-fourths of life" and "Culture is an intellectual goal rich with fruit." These statements do not exhaust Matthew Arnold; but his teaching at best is not calculated to satisfy the average Englishman, who generally has too much faith in fact to sneer at science, and a nature too deeply religious to accept any substitute for belief in God.

WE learn from a speech by Mr. Spurgeon that he always chooses the tunes as well as the hymns at the Tabernacle. In this matter he only does what many another parson would like to do who often finds that the organist or choirmaster either interprets the hymn very differently from himself, or else chooses a tune for some other reason, and not because it suits the words.

BUT Mr. Spurgeon has quite failed in endeavouring to start the tune for all the Baptists. These have rather imitated his grandfather, who used to rectify the metres by the omission or insertion of hum-ha. They have put in *hum-ha* where they thought it was required, and left out *hum-ha* where Spurgeon has put it in, and they have found it superfluous. The memory of his grandfather should teach him to bear gently with them.

THE decision in the Queen's Bench compelling the Bishop of London to proceed against the Dean and Chapter of St. Paul's causes great dissatisfaction to the High-Church party. Other people seem to judge, wisely enough, that if a State Church is tolerable at all it can only be so because it is controlled and can be amended by English law, and cannot be left entirely to the mercies of a set of ecclesiastics who might turn it into a Calvinistic conventicle, or into a Popish mass-house.

IS General Booth going to become a "universal provider?" The other day a "captain" in the Salvation Army called with a cart at the houses in a South-Western suburb soliciting orders for what he called "Salvation tea," which he declared he was offering by the command of the General, and promised to supply weekly. Was it for fear of this that the Bishop of Bedford (for he it is of whom our recent correspondent wrote) denied the comforts of the sacrament to the eccentric apostle of the slums?

A WESLEYAN minister writes from Lincolnshire protesting against certain criticisms. We make brief extracts from his letter, wondering whether they may contain any suggestions worthy to be considered by us; or whether we are so different from the Wesleyans, not only in organisation, but in temper and in original sin, that these remarks have no application:—

"Ministers can only use such tools as they have. Plant me a wise, loyal, and earnest man [*i.e.*, layman] in every village, and you shall have no decline; or, enable me to overpower obstruction, afford me money in basketfuls, and I will guarantee good returns. . . . A trustee of a great chapel, and a man of connexional repute, is said to have a lock and key on his pew door. Can the superintendent of that circuit make much headway with the Forward Movement? . . . At a recent convention some strong things were said about inefficient class-leaders; immediately certain leaders laid down their books."

OUR CALENDAR.

SUNDAY, JUNE 16.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.
 Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. Rev. Prof. CARPENTER, M.A., and 7 P.M., Rev. W. M. AINSWORTH, on "The Lesson of a Great Poem."
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. Rev. J. T. WHITEHEAD, and 7 P.M., Rev. JNO. S. MUMMERY.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. W. CAREY WALTERS, and 7 P.M., Rev. J. T. WHITEHEAD.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M., Rev. C. J. STREET, M.A., of Croydon, and 7 P.M., Rev. W. CAREY WALTERS, of Kensington. School Sermons and Flower Service.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKLETON.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. E. RATTENBURY HODGES.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. HENRY GOW, B.A.
 Peckham, Avondale-road, 11 A.M., Dr. MUMMERY, and 6.30 P.M., Rev. CHRISTOPHER J. STREET, M.A.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWLE.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. WALTER LLOYD.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. ALFRED HOOD, of Christ Church, Brighton.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. B. C. CONSTABLE, of Dewsbury.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

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MARRIAGES.

ARMITAGE—TURNER—On June 12th, at Chapel-lane Chapel, Bradford, by the Rev. E. Ceredig Jones, M.A., George Tillotson, second son of the late Mr. John Armitage, to Emma Turner, adopted daughter of the late Mrs. Morton, The Crescent, Lightcliffe, and Mr. Edward J. Morton, 38, Grove terrace, Bradford.

JONES—BARNES—On June 8th, at the Church of Our Father, Rotherham, by the Rev. Wm. Blazeby, B.A., uncle of the bride, Louis William, younger son of Henry Jones, Esq., of Oakwood Grange, Rotherham, to Alice Mary Ann Barnes, of Sheffield.

WILLIAMS—FAIRBANK—On June 7th, at the Congregational Church, Allerton, near Bradford, by the Rev. E. Ceredig Jones, M.A., James, eldest son of Mr. John Williamson, of Langlands, Kirkeudbright, to Kate, second daughter of Mr. William Fairbank, Greenbank House, Allerton.

DEATH.

GREEN—On June 10, at Bournemouth, Martha (Mittie), younger daughter of Mr. Charles Green, of Hackney, aged 43.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at liberty to take occasional Sunday Duty near London.—Address, 30, West Bank, Stamford Hill, N.

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ETHICAL SOCIETY.—The ANNUAL MEETING of the above Society will be held on WEDNESDAY, June 19th, in Essex Hall, Essex-street, Strand, at 8 o'clock. Professor J. R. SEELEY in the Chair. Tea and coffee. All interested are cordially invited.

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The ASSEMBLY will meet at FLOWERY FIELD, HYDE, on THURSDAY, June 20th, 1889.

The RELIGIOUS SERVICE will be held in the Flowery Field Church, at a Quarter-past Eleven o'clock; the DEVOTIONAL PART being conducted by the Rev. DOUGLAS WALMSLEY, B.A., and the SERMON being preached by the Rev. R. A. ARMSTRONG, B.A.

LUNCH will be provided in the School at a Quarter to One.

The MEETING for BUSINESS will be held in the Church at Two o'clock, and will be opened with the delivery of the ADDRESS of the President, FRANK TAYLOR, Esq., J.P.

A SUBSTANTIAL TEA will be provided in the School, at Half-past Four, at a charge of Two Shillings and Sixpence; after which a MEETING will be held in the Church at Six o'clock, his Worship the MAYOR OF HYDE (Alderman Green) in the Chair, when a Paper on "Organisation" will be read by J. R. BEARD, Esq., J.P., to be followed by a Discussion to be opened by Rev. D. WALMSLEY, B.A., and T. H. GORDON, Esq., B.A.

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WESTERN UNITARIAN AND FREE CHRISTIAN UNION.

The ANNUAL MEETING will be held at BRISTOL, on WEDNESDAY, June 19, 1889.

DIVINE SERVICE will be held at Oakfield-road Church, Clifton, at 12 o'clock, when the DEVOTIONAL PORTION of the same will be entrusted to the Rev. OWEN JONES, of Cardiff. The SERMON will be preached by the Rev. Professor CARPENTER, M.A., of London. A Collection in aid of the Society will be taken at the close of the Service.

A LUNCHEON will be provided at the Imperial Hotel, Clifton, at 2 o'clock, under the Presidency of CHRISTOPHER J. THOMAS, Esq., J.P. Tickets 2s. 6d. each.

The ANNUAL BUSINESS proceedings of the Society will be transacted at 3 o'clock, at the same place, where also at 6 o'clock will be held a TEA, tickets 1s. each; and subsequently a PUBLIC MEETING, when CHARLES THOMAS, Esq., J.P., will take the Chair at 7.30 P.M.

Addresses will be delivered by the Rev. Professor CARPENTER, M.A., by a Deputation from the British and Foreign Unitarian Association, and by other Ministers and Friends in the District.

Music at intervals during the evening.

MISSIONARY CONFERENCE.

The TWENTY-NINTH ANNUAL MEETING will be held in the Memorial Hall, Manchester, on THURSDAY, July 4th, to commence with Communion Service at 10 A.M.

The Afternoon Session commences at Two o'clock, when Papers will be read by the Rev. J. McDOWELL on "People's Services," and Rev. T. P. SPEDDING on "What is our Aim." The public invited.

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TO PARENTS and GUARDIANS.—Wanted, the charge of orphans, wards of Chancery, young people whose parents cannot reside in England, and others. An Educational Home.—For particulars, address 45, Office of the INQUIRER.

HIGHGATE UNITARIAN CHRISTIAN CHURCH.

MINISTER—REV. R. SPEARS.

—0—

A few years ago, when the Channing House School for the daughters of Unitarian families was opened at Highgate, it was found necessary to have a place of public worship near the School. A piece of freehold land was secured, and the present Sunday-school room was built on a portion of it.

This building has since been used as a church, but owing to the steady growth of the congregation, is now often uncomfortably filled; and the Committee have accordingly resolved to erect a permanent Church, to seat about five hundred persons, on the adjoining vacant land.

The Committee feel justified in this course from the fact that upwards of one hundred families are now associated with them in worship, whilst the Sunday-school at present numbers over one hundred and twenty children; and they believe that they are likely to have—and soon—a self-supporting congregation, in the event of such a building being erected.

It has, further, been suggested to Mr. Spears by his friends that it is now desirable to found a Unitarian Boarding-school for Boys, in addition to the existing one for Girls. This project can not, however, be entertained until a church sufficiently large is provided, as the present building is already often over-crowded.

The estimated cost of the whole scheme, including the freehold land, the present school-room, and the church, is about £5,000: Cost of land and paving, £947; cost of school, £953; cost of church (estimated), £3,100; total, £5,000.

The Committee hope that many who are not simply interested in the promotion of Unitarianism, but who in particular recognise the necessity of having a place of worship near a school founded specially for the education of their own young people from all parts of the country, may be disposed to lend their aid.

They trust also that they will have the liberal help of our older Unitarian families in this work to which they are committing themselves, as four-fifths of those who are now uniting with them at Highgate are new to the Unitarian movement.

Promised subscriptions may be paid in instalments covering one, two, or three years.

Any assistance to this movement will be very gladly welcomed. Subscriptions should be forwarded to the Treasurer, Mr. FREDERICK WITHALL, Red Gables, Crutch End, N.; and promises of subscriptions to the Rev. R. SPEARS, Arundel House, The Bank, Highgate, N.

Subscription List in 1885 for the Freehold Land.

	£	s.	d.
Miss E. Sharpe	150	0	0
Miss M. Sharpe	100	0	0
Miss J. D. Smith	100	0	0
Mr. F. Nettlefold	50	0	0
Mr. E. Lawrence	100	0	0

Subscription List in 1885 for School Building.

	£	s.	d.
Collections at Drill Hall	39	19	1
Sir J. C. Lawrence, Bart.	50	0	0
Ald. Sir W. Lawrence	50	0	0
Mr. F. Nettlefold	50	0	0
Mr. D. Martineau	10	0	0
Mr. R. Field	10	0	0
Mrs. Buckton	10	0	0
Mrs. Louisa Colfox	10	0	0
Mrs. Madge	10	0	0
Mr. T. C. Clarke	10	0	0
Mrs. Martineau	5	0	0
Miss M. Martineau	5	0	0
Mr. W. A. Sharpe	5	0	0
Miss Bischoff	5	0	0
Mr. F. Withall	5	0	0
Mrs. Shannon	5	0	0
Mr. J. C. Brunner	5	0	0
Mr. S. S. Tayler	5	0	0
Mrs. Spears	5	0	0
Mrs. Matthews	5	0	0
Mrs. Booth	5	0	0
Miss Toulmin Smith	5	0	0
Mrs. Morton	5	0	0
Mr. H. Jeffery	3	3	0
Mr. T. J. Stephens	3	3	0
Miss Hall	2	2	0
Mr. S. Charlesworth	2	2	0
Mr. W. Walker	2	2	0
Mr. Alfred Beckett	2	2	0
Mr. and Mrs. Wade	2	2	0
Mr. H. Epps	2	2	0
Mr. Ed. Bromley	2	2	0
Rev. J. E. Carpenter	2	2	0
Rev. H. Austin	2	0	0
Dr. R. H. Davidson	1	1	0

	£	s.	d.
Mrs. D. Lister	1	1	0
Rev. W. Blazeby	1	1	0
Mr. H. Keatley Moore	1	1	0
Rev. G. Fox	1	0	0
Mrs. Hall	1	0	0
Rev. and Mrs. Rix	1	0	0
Rev. A. McDougall	1	0	0
Mr. Robert McCalmont	1	0	0
Miss Jardine	0	10	0
Rev. J. A. Kelly	0	10	0
Rev. J. C. Street	0	10	0
Friend at Plymouth	0	5	0
Cullompton	0	1	0
Rev. R. C. Smith	0	1	0

Subscription List of May and June, 1889.

	£	s.	d.
Sir J. C. Lawrence, Bart.	250	0	0
Mr. E. Lawrence	250	0	0
Miss J. D. Smith	250	0	0
Mr. F. Nettlefold	250	0	0
Mr. Henry Tate	250	0	0
Mrs. Edw. Nettlefold	100	0	0
Mr. F. Withall	100	0	0
Rev. R. Spears	100	0	0
Miss Emily Sharpe	50	0	0
Miss Matilda Sharpe	50	0	0
Mrs. F. T. Gladstone	50	0	0
Mr. W. Thornely	50	0	0
Mr. Hugh Nettlefold	50	0	0
A Friend to the Cause	50	0	0
Mr. Sherman	20	0	0
Mrs. L. Colfox	20	0	0
Mr. Hugh Martineau	20	0	0
Mr. and Mrs. Potter	15	0	0
Dr. Lindsey Aspland	10	10	0
Mr. D. Martineau	10	0	0
Mr. W. A. Sharpe	10	0	0
Mr. E. Tate	10	0	0
Mr. J. E. Taylor	10	0	0
Mr. Edwin Clephan	10	0	0
Mr. S. Charlesworth	10	0	0
Mr. Joseph Lupton	10	0	0
Mr. R. N. Philips	10	0	0
Mrs. Martineau	10	0	0
Mr. Beard	7	10	0
Miss Toulmin Smith	6	0	0
Mr. Batt	5	5	0
Mr. N. H. Virtue	5	5	0
Miss A. Wakefield	5	5	0
Miss Hall	5	0	0
Mr. Henry Jeffery	5	0	0
Mr. Reveirs	5	0	0
Mrs. F. Withall	5	0	0
Mr. and Mrs. Helman	5	0	0
Mr. and Mrs. Barrows	5	0	0
Mr. and Mrs. Stannus	5	0	0
Mr. C. Jolly	5	0	0
Mrs. Stephens	5	0	0
Miss G. Eyre	5	0	0
Mr. W. Bailey	5	0	0
Mr. R. Gaskell	5	0	0
Mr. P. Allen	5	0	0
Mr. Herbert Thomas	5	0	0
Mr. S. W. Preston	5	0	0
Miss Preston	5	0	0
Mrs. A. Lawrence	5	0	0
The Misses Lawrence	5	0	0
Mrs. M. Sykes	5	0	0
Miss Mary Martineau	5	0	0
Mr. Elijah Cooper	5	0	0
Alderman S. S. Tayler	5	0	0
Mr. Jno. Gray	3	3	0
Mr. Ferguson	3	3	0
Mr. J. N. Coombs	3	3	0
Mrs. Batt	3	3	0
Mrs. Hawksley	3	3	0
Mr. E. Davy	3	3	0
Mr. Radford	3	0	0
Mr. and Mrs. Harper	3	0	0
Mr. C. McMurray	3	0	0
Mr. J. Glover	2	2	0
Mr. W. Goodwin	2	2	0
Rev. H. M. Dare	2	2	0
Mr. George Lawford	2	2	0
Mr. J. Warren (Notts)	2	0	0
Mr. Arthur Allen	1	10	0
Mr. Jno. Howden	1	1	0
Mrs. Bryan	1	1	0
Mr. and Mrs. Elkins	1	1	0
Mr. Brown	1	1	0
Mrs. Hearn	1	1	0
Mrs. Fox	1	1	0
Mrs. Ferguson and Family	1	1	0
R. L.	1	1	0
Mr. I. M. Wade	1	1	0
Miss Cogan	1	1	0
Mr. N. M. Tayler	1	1	0
Mr. H. Pepperill	1	1	0
Mrs. S. Crompton	1	1	0
Mr. G. Davy	1	1	0
Mrs. D. Lister	1	1	0

	£	s.	d.
Mrs. Barrett	1	0	0
Mr. E. Plimpton	1	0	0
The Misses Withall	1	0	0
Miss Teschemacher	1	0	0
Miss Helman	1	0	0
Mr. C. Woolnough	1	0	0
Rev. John Howard	1	0	0
Mrs. Lewis	1	0	0
Other promises received, which will appear in a subsequent list	152	1	6

MANCHESTER NEW COLLEGE, UNIVERSITY HALL, GORDON-SQUARE, LONDON.

"The College adheres to its original principle of freely imparting Theological knowledge, without insisting on the adoption of particular Theological doctrines."

The ANNUAL EXAMINATION will be held in the Hall on MONDAY, TUESDAY, and WEDNESDAY, the 24th, 25th, and 26th JUNE, 1889.

The Rev. J. EDWIN ODGERS, M.A., will deliver the ADDRESS to the Students on WEDNESDAY, the 26th JUNE, at Half-past Four o'clock p.m.

On WEDNESDAY a FAREWELL SOIRÉE to the Professors and Students will be given by some friends of the College resident in London at University Hall, 7.30 to 11 p.m. All Trustees who will be in London are cordially invited.

The ANNUAL MEETING of Trustees will be held in the Library on THURSDAY, 27th JUNE, at Eleven o'clock a.m. for the usual Business. At this Meeting it will be proposed that the College be henceforth entitled Manchester College, Oxford.

A VALEDICTORY RELIGIOUS SERVICE will be held at Eight p.m., on THURSDAY, 27th JUNE, in Little Portland-street Chapel. The FAREWELL, on behalf of the College, will be given by the Principal, the Rev. JAMES DRUMMOND, LL.D., and the WELCOME into the Ministry by the Rev. STOPFORD BROOKE, M.A.

R. D. DARBISHIRE, Esq., B.A.,
26, George-street, Manchester; } Secs.
Rev. H. ENFIELD DOWSON, B.A., }
Gece Cross, near Manchester.

MANSFORD-STREET CHURCH AND MISSION.

The following Donations have been received towards extinguishing the Debt on the purchase and repair of the above Buildings, and to provide additional accommodation (at this date in all about £200 required), and additional Annual Subscriptions for maintenance:—

	Donations.	Ann. Subs.
	£ s. d.	£ s. d.
Already advertised	3049	8 6 246 14 6
One-third of Miss Coates' legacy to the London Domestic Mission Society, as voted by them to this Mission	166	13 4 —
The Misses White (additional)	20	0 0 —
D. E. F.	1	0 0 —
	£3237	1 10 246 14 6

As it is essential to the welfare of the above large field of Christian work that it should not be encumbered with a debt, all friends are earnestly requested to send contributions to

Mr. DAVID MARTINEAU,
6, Christian-street, London, E.

UNITARIAN CHURCH, AVONDALE-ROAD, PECKHAM.

The ANNUAL SUNDAY SCHOOL and FLOWER SERVICES will be held on SUNDAY, June 16th, 1889.

In the Morning at 11, Flower Service of Song, with Readings, by Rev. J. S. MUMMERY, Ph.D.; who, in the Afternoon at 3, will Address the Children on "How the Flowers tell the Truth."

In the Evening at 6.30, Rev. CHRISTOPHER J. STREET, M.A., will Preach on the Subject: "But a Little Child."

Collection at each service in aid of the Sunday-school Fund.

NEW GRAVEL PIT CHURCH, CHATHAM-PLACE, HACKNEY.

The ANNUAL SCHOOL SERMONS and FLOWER SERVICE will take place on SUNDAY NEXT, June 16.

Preachers:—Morning: Rev. C. J. STREET, M.A., of Croydon; Evening: Rev. W. CAREY WALTERS, of Kensington. At the Organ: Mr. WM. TATE.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.; and Published for the Proprietors by C. A. BRIDGMAN, at the Offices, Essex Hall, Strand, London, W.C.—Saturday, June 15, 1889.